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The Pacific Churchman

FOR CHRIST AND THE CHURCH

Adopted as the official organ of the Eighth Missionary Department which includes the following dioceses: California, Los Angeles and Oregon, and the missionary districts of Alaska, Arizona, Eastern Oregon, Hawaiian Islands, Idaho, Nevada, Olympia, Philippines, Sacramento, Spokane and Utah.

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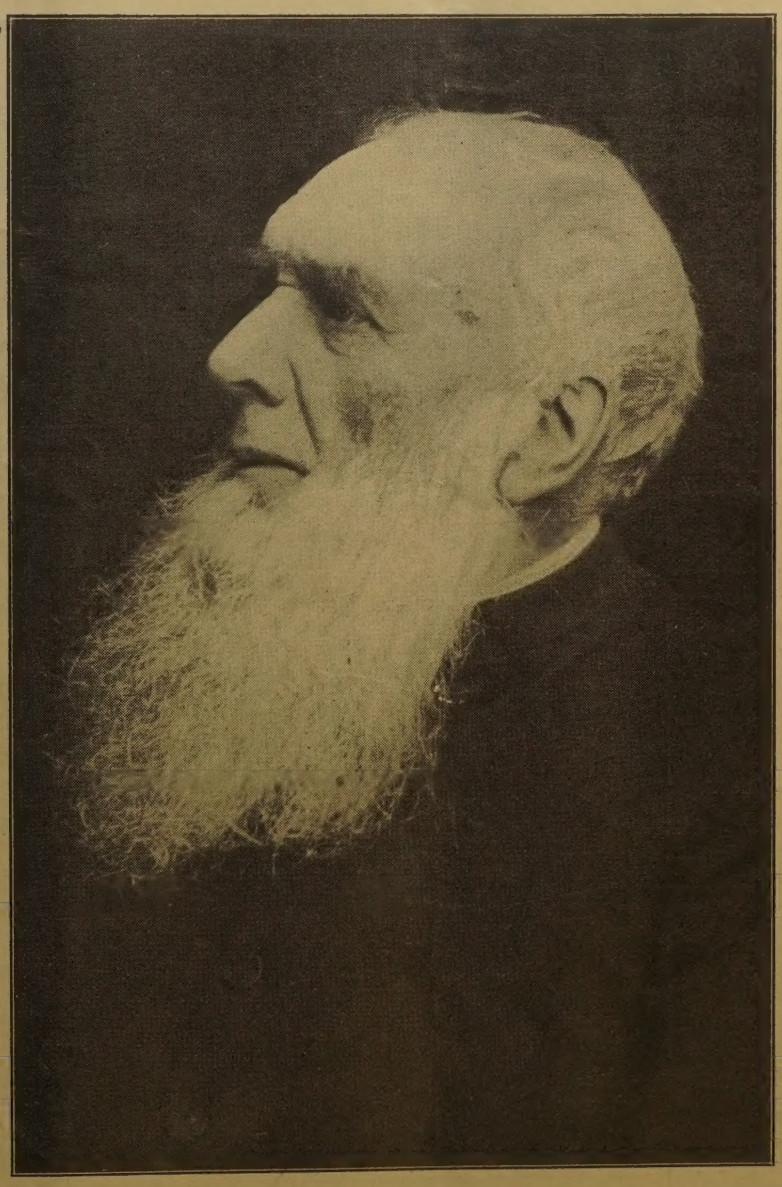

THE LATE REV. JOHN B. WAKEFIELD, D. D.

PRINCIPAL CONTENTS

The Eighth Missionary Department - - 2-4
Los Angeles, Olympia, Nevada, Sacramento, Utah Oregon, E. Oregon, Idaho, Arizona.
The Board of Missions - 5
Tribute to Bishop Hare - 6
The Laymen's Missionary Movement - - 6
The Laity and Clergy Relief 6
A Difficult Phase of Missionary Responsibility 7
TheCondition ofWomen in China 7
The Church and Social Service 8-9
Correspondence - - 9-10
Official Report on Sunday School Instruction 11
Reception of a Roman Catholic Congregation - 11
Editorial - - - 12-13
Articles Placed in the Grace Cathedral Corner Stone 13
The Diocese of California - 14-15
Appeal from the Board of Missions, Notes and Comments.
Woman's Auxiliary - 15-17
Convention Week - 17-19
General News and Notes 20
Literature of the Day - 23-24

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The Eighth Missionary Department

DIOCESE OF LOS ANGELES

Many evidences may be noted of a growth of interest in the Diocese in social questions and in the social responsibility of the Church. The Convocation of San Diego has now a standing committee on social service. The Los Angeles Clericus at its meeting and luncheon on January 10th at the Hollenbeck Hotel, listened to an able paper by the Rev. Charles F. Blaisdell of Trinity Church, Redlands, on the subject of "Social Questions and the Duty of the Church with Reference to Them." The paper was followed by a round table which literally went around the table and gave expression to views diverse yet remarkably at one in the appreciation of the fundamental importance of the subject. The Very Rev. William MacCormack preached in St. Paul's Pro-Cathedral the Sunday following the Clericus on the same general topic and has also arranged for a series of sermons on the Wednesday evenings in Lent on the Church and Social Questions. The schedule of preachers and subjects is as follows:

February 16th—Rt. Rev. J. H. Johnson, D.D. Topic: The Need of Social Readjustment.

February 23d—Rev. Charles Blaisdell, Rector of Trinity Church, Redlands. Topic: Learn to Do Well.

March 2d—Rev. Leslie E. Learned, Rector of All Saints' Church, Pasadena. Topic: Has the Church Failed in the Social Problem?

March 9th—Rev. Thomas C. Marshall, Field Secretary of the Board of Missions. Topic: An hungered—Sick—In Prison.

March 16th—Rev. Robert L. Windsor, Rector of St. Luke's Church, Los Angeles. Topic: The Social Teaching of Jesus.

March 23d—Very Rev. William MacCormack. Topic: Christian Socialism.

Perhaps the most important social service gathering was the meeting of the Convocation of Los Angeles in St. John's Church on January 27th, when both the morning and afternoon sessions were given up to the discussion of social pro lems. The Bishop opened the subje with a few words as to the real meani of Christianity. The Rev. W. H. Wotto of Santa Ana gave a thoughtful addre on "The Church and the Well-to-d emphasizing the fact that the rich as w as the poor had a place in the thoug and care of Jesus. The Rev. R. L. Win sor, of St. Luke's Church, Los Angele spoke very forcibly of the "Church a the Working Man," presenting discri inately the difference in the workin man's attitude toward Christ and his at tude toward the Church. In the afte noon the Rev. J. D. H. Browne, of S Augustine's Church, Santa Monica, spo on "The Test of the Church" and t Rev. Dana Bartlett, a Congregation minister, Superintendent of the instit tions in this city associated under t name of "Bethlehem" gave an addre which as the mature and feeling outcon of fifteen years residence and wo among the worst social conditions in L Angeles made a marked impression on who heard him. The rest of the afte noon was given up to a discussion practical and pressing problems of t City Mission Society. It was suggest by the Superintendent of the Society th Convocation as being a Missionary o ganization, representative of the city a its territory, and an organization with definite work to do, should make ci missions its chief business. This w seriously received and a committee a pointed to consider a plan of procedu and to arrange for a joint meeting Convocation and the City Mission S ciety in about three month's time. committee was also appointed to prese at the Diocesan Convention a reque that a sufficient appropriation for t necessary maintenance expenses of t Society be made from the funds of t Board of Missions; thus consolidati the two budgets and lessening the nun ber of appeals to the Churches.

At the evening missionary meeting Convocation, the Very Rev. Willia MacCormack gave a stirring address o Diocesan Missions, suggesting sever possible improvements in missionary a ministration, advocating among oth things the establishment of an associa mission as an economical means of su plying services to our rapidly growi communities.

The increase of our Diocesan appo tionment this year by fifty per cent h made Diocesan Missions one of the li topics of the hour and it is to be fear that there is not in every case that r joicing in the increased opportunity giving which we would expect in the lig of the blessedness which is said to atta to that act. Information is being wide distributed and it is hoped that by generous offering in the Church March 13th, the full amount asked m be raised and the Convention year ended without a deficit. A recently pu lished leaflet gives some interesting fac about the Diocese.

The extreme length of this territo from east to west is 360 miles; the e treme width from north to south is 2 miles. It contains 4,053 square miles. is larger than the State of Ohio, larg than Virginia; almost exactly the area Pennsylvania.

Of its eight counties—

Santa Barbara is larger than the Sta of Delaware.

Ventura larger than Rhode Island.

Los Angeles nearly as large as Connecticut.
Orange three-fourths the size of Rhode Island.
San Diego larger than Connecticut.
Imperial as large as Delaware and Connecticut together.
The single county of San Bernardino more than double the size of Massachusetts.
The See City of the Diocese has sprung in thirty-five years from a Mexican town of 5,000 to a cosmopolitan city of 315,000.
The Episcopal Church has 29 parishes, 4 organized and unorganized Missions, 1057 communicants (about one and two-tenths to every one hundred of population), and 3,576 Sunday-school scholars (about two and one-half in every one hundred of children).
The Missionary Fund expended last year (May, 1908 to 1909), through the Board of Missions, was $19,984.50, of which $7,947.00 came from the pledges of 9 Missions, $1,200.00 from the General Board of Missions, $7,867.88 from the offerings in the churches.
At the preesnt time the work is being assisted at 40 different points and 30 missionaries are on the pay-roll of the Board.
The Rev. W. T. Cleghorn has begun his work among the colored people of the city and is making a good impression. He is a native of the West Indies, trained under the Church of England and has had a valuable post-graduate experience of four years in pioneer missionary work among his people in Arkansas.
The Rev. Edgar M. Rogers, recently of Port Angeles, Wash., has accepted the work in the Imperial Valley and will hold his first service February 13th. Services will be established at Imperial, Holtville and El Centro at the present and extended no doubt later to Brawley and Calexico. A splendid opportunity awaits Mr. Rogers and there is every reason to think that he will prove equal to the undertaking.
The Rev. W. H. Wotton has just celebrated the decennial of his rectorship of the Church of the Messiah, Santa Ana. Mr. Wotton holds now second place in length of rectorship in the Diocese. During his time the Church of the Messiah has developed from a struggling mission to a substantial parish of one hundred and twenty-four communicants with excellent property valued at $11,000. The mutual attachment between priest and people is very strong and everyone hopes that "the tie that binds" may remain unbroken for many years to come.
A new parish known as St. Mark's, has been organized at Upland in San Bernardino Convocation and has splendid promise of success. A strong congregation has been gathered together. It has been found possible to omit the mission stage of evolution altogether and the new parish is ready now to call a rector. The man who comes will find most pleasant people, and will have the privilege of living in one of the most beautiful of California's many garden spots.

T. C. M.

The forty-fifth anniversary of the founding of St. Paul's parish, now the pro-cathedral, was observed on Sunday, January 23, Dean MacCormack preaching on the relation of the Church to the social problem. Known originally as St. Athanasius, the place of worship of this congregation was the first Protestant religious building to be erected in Los Angeles. The present communicant list exceeds seven hundred. On the evening of the anniversary the choir successfully rendered Dr. Lee Williams' cantata, "The Last Night in Bethany."

The new building of the Bishop's School for Girls at San Diego is completed, and the students removed from their temporary to their permanent quarters during the third week in January.

The chairs which had hitherto done duty at St. Matthias's church, Whittier, have just been replaced by handsome pews, and the little congregation is to be congratulated upon its enterprise and its fidelity.

DISTRICT OF OLYMPIA

Rev. and Mrs. E. M. Rogers sailed from Seattle February 1st for San Francisco. Mr. Rogers has been rector of St. Andrew's, Port Angeles, for three years past, and has accepted work in the Diocese of Los Angeles. Mr. Rogers was president of the Junior Clericus and will be greatly missed in parish and district.

The Rev. R. S. Wilkinson, a recent addition to the clergy of the district, has assumed charge of Christ Church, Blaine.

The Rev. G. C. King has become the General Missionary of the district and is reviving some of the outlying missions. He is also working towards the establishment of a branch of the Seamen's Institute in Seattle.

The late Tuberculosis Exhibit in Tacoma has aroused much interest. The Bishop has joined with the ministers of the various denominations in bringing this important matter before the people of the city.

The Rev. B. O. Baker, M. D., writing of an encouraging feature of his work at Port Townsend, says: "You would be interested to see the children learning the catechism. They come to me any hour of the day that they are ready and say, 'I want to recite my catechism.' They come even before 9 a. m. One dear little one stopped me in the street with 'I want to say my prayer.' So there we turned our faces, and had it. . . . I have paid both mission funds."

The Rev. H. C. Robinson is the minister of St. Paul's, Mt. Vernon, St. Mark's, Burlington, and the Ascension, Avon, and writes an interesting letter about the obstacles to work in his cure in the winter:

"The flood kept us bottled up in Mt. Vernon for about a week. The railroad was washed out in two places between here and Burlington, and the bridge was badly twisted. The ferry was carried away and the roads are still unusable. The dyke and bank of the river for a distance of a quarter of a mile between here and Avon was washed out and a slough formed running for over a mile back into the country and being twenty or thirty feet deep. This, however, did not interfere with my getting to both of these places regularly. I picked my way over driftwood and debris across the water stretches and jumped from hummock to hummock in the mud, following a narrow footpath between quicksands. I have missed only two services at both of these places on account of high wind and rain."

DISTRICT OF SPOKANE

Archdeacon Wellman, who has lately taken up the work of developing the northern mission, comprising all the territory north of Wenatchee as far as Oreville, and including the full width of Chelan and Douglass counties, has just opened a most promising work, and begun services at Okanogan, a hundred miles north of Wenatchee; and seventy miles away, at Lakeside, contiguous to Chelan, a great interest has already been aroused, with stated services once a month. Twelve persons, most of them adults, have accepted baptism, and a confirmation class has been formed in each of these towns, and is under instructions, awaiting the coming of the Bishop.

W.

On Saturday afternoon, January 9th, the Rev. John Oliver Vince sustained a serious injury whilst driving. Mr. Vince's missions cover points in Yakima and Benton counties. Whilst descending a steep grade half a mile from his home the neck yoke of the harness broke, resulting in the overturning and destruction of the buggy, the death of one of the horses, and a compound fracture of the right wrist and a sprained left wrist and arm for the driver. The accident has serious features, first in the loss of services to the missions for some weeks to come, which Archdeacon Bywater is trying to remedy in part by doubling up; then in the loss of the horse and buggy, and the expenses of surgical and medical services. For this special need, funds may be sent direct to Rev. John O. Vince, Sunnyside, Washington, or to Ven. Maurice J. Bywater, North Yakima, Washington, who would be grateful for any donations the readers of the Pacific Churchman would send him for this purpose.

DISTRICT OF NEVADA

Ely, Nevada. It was with great pleasure that the rector was able in December to grant the request of the Greek priest of Salt Lake City to be allowed to conduct a funeral in St. Bartholomew's Church. There were about two hundred men in attendance and the service lasted about one hour and a half, of which about the half hour was devoted to a sermon in which the priest told his people of the relations existing between the Greek Church and the Episcopal Church and urged them to attend services in St. Bartholomew's as they were able. There being service in the Church the same evening he set them the good example of attending himself. We are very sorry that modern Greek is so much different from ancient and also that we have forgotten so much ancient Greek that we were not able to understand very much of the service which was conducted in the most reverent manner possible. The singing was particularly enjoyable as it was most Churchly although different from that which we are accustomed to hear. Since this time there have been one or more members of this Church present at every service. It will be a great pleasure to be of any assistance to these people who are so far away from the services of their own Church.—**Church Notes** for January.

The Bishop of Nevada and Mrs. Robinson will spend the early part of the summer in Europe, visiting Italy, Switzerland, etc., and perhaps the Holy Land. They expect to be in Oberammergau at the time of the Passion Play and to see that most remarkable of all presentations of the central facts in the religion of Christendom.

DISTRICT OF SACRAMENTO

The Rev. George E. Swan, who recently resigned the rectorship of Trinity Church, Sacramento, to accept the position tendered him by Bishop Moreland as archdeacon of the district, has had the surprising experience of discovering, after a brief tenure of his new office, that there are no funds available for the payment of the archdeacon's salary, and hence that the project will have to be abandoned. Mr. Swan is at present serving as priest-in-charge of the Church of the Incarnation at Santa Rosa.

The Rev. E. A. Osborn, recently rector of St. John's Church, Parkville

(Brooklyn), N. Y., has been invited by Bishop Moreland to become associated with him at Trinity Church, Sacramento, in the plan to erect the place of worship of this parish into a pro-cathedral.

During the latter part of January and the first half of February, Bishop Moreland delivered a series of Sunday evening addresses at Trinity church, Sacramento, on "Popular Misunderstandings of the Old Mother Church," the morning sermons being devoted to topics connected with "The Graces Sorely Needed in Our Time."

The Rev. George T. Baker has tendered his resignation as rector of the Church of the Incarnation, Santa Rosa, and will go to New York.

The Rev. John T. Shurtleff, of Eureka, is actively canvassing the district for funds to complete the amount necessary for the erection of Sacramento into a diocese by the general convention in October.

DISTRICT OF UTAH

The following is the program of the midwinter convocation held in Salt Lake City, January 18th-20th:

January 18th, 8 p. m., Hotel Cullen—Dinner given by the Churchmen of the Missionary District of Utah, under the auspices of St. Paul's Men's Club, to recognize the completion of the fifth year of Bishop Spalding's episcopate and to welcome Dean Colladay.

January 19th, 7:30 a. m.—Holy Communion. St. Mark's Cathedral.

9-10—Uniform Sunday School Lessons. Discussion led by Dean Colladay, Rev. W. F. Bulkley.

10-11:30—More Active Efforts in Relation to Mormonism. Discussion led by Rev. Paul, Jones, Rev. M. W. Rice.

11:30-1—Lent in Small Missions. Discussion led by Rev. A. George, Rev. D. K. Johnston.

Lunch at St. Andrew's Associate Mission.

2-3—Men's Work. Discussion led by Rev. C. E. Perkins, Rev. W. W. Fleetwood.

3-4:30—The Value to the Church of the G. F. S. and Other Organizations. Discussion led by Rev. T. Denhardt, Miss Sarah Napper.

4:30-6—How to Keep Busy in the Lord's Work. Discussion led by Rev. D. K. Johnston, Rev. M. J. Hersey.

Supper at the Bishop's House.

7:30-9—Public Missionary Meeting. Addresses: Rev. M. J. Hersey, "The Indians and the New Settlers"; Rev. D. K. Johnston, "Six Weeks at the Front"; Rev. M. W. Rice, "What We Are Doing in Smelter Towns"; Rt. Rev. F. S. Spalding, "What We Are Here For."

Thursday, January 20th, 7:30 a. m.—Holy Communion.

9-12:30—Meditation on Phil. III. Very Rev. S. R. Colladay.

12:30-1—Closing charge by the Bishop.

The St. John's Associate Mission of Logon.—Rev. D. K. Johnston and Rev. Paul Jones are giving this winter a course of lectures on the "Constructive Value of Higher Criticism." As the mission has received a present of a handsome stereopticon, they are also giving a course of illustrated lectures on English Church History.

Miss Edwards, who recently finished her deaconess course with 10 weeks' nursing at St. Mark's Hospital, Salt Lake City, starts for Vernal, Utah, on Monday. Her work is to be among the white settlers on the newly opened Indian reservation in northeastern Utah. Bishop Spalding and Rev. Mr. Hersey—our missionary to the Indians—are going up there with her. The Bishop expects to be on the reservation for about a month.

W. F. B.

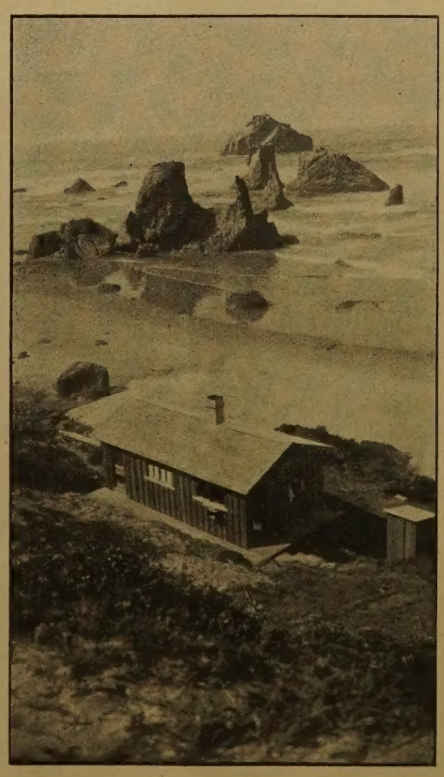
At the dinner given to Bishop Spalding in honor of the completion of the fifth year of his episcopate, the Rev. C. E. Perkins was toastmaster, and speeches were made by Prof. Geo. M. Marshall, Rev. Paul Jones, Judge Ritchie, Dean Colladay, and Mr. H. C. Tavey, Bishop Spalding responding to the final toast, "Retrospect and Prospect." More than a hundred Churchmen sat down at the banquet, and the affair was one of the most successful in the history of the Church in Utah.

OREGON

At a recent meeting of the trustees of the endowment fund of the diocese it was voted to lease the site of what is now the bishop's residence for a term of fifty years at a rental of $3,600 a year, and to erect a new and more commodious bishop's house on other land owned by the diocese on Portland Heights. The lot which it is planned to lease is in a part of the city where large apartment houses are in demand, and as it has a double frontage of 230 and 116 feet respectively it is eminently suited for apartment purposes. By the leasing of this property a sufficient income would accrue to the diocese to almost relieve it from the necessity of assessing the parishes and missions for the support of the episcopate.

The standing of Oregon in the matter of the increase of communicants during the past year—she being second only to Atlanta—is a subject for congratulation throughout the diocese.

In a published appeal for funds for carrying on the missionary work of the diocese, Bishop Scadding pleads with men outside this Church to recognize the necessity for providing religious ministrations for the steadily arriving stream of home-seekers who can not at once undertake the erection of churches and the support of the clergy for themselves. It is a situation in which the Church directly aids the commonwealth and in which those who profit by her presence may not improperly be expected to aid in her equipment and support.



BISHOP SCADDING'S SUMMER COTTAGE

EASTERN OREGON

At a special service held on January 14th, at the Church of the Redeemer, Pendleton, Bishop Paddock gave an address on his travels in the Holy Land, speaking especially of his visit to Bethlehem in connection with the Epiphany rites at the Chapel of the Nativity.

OUT OF THE BRUSH

The following leader from the December number of St. Stephen's Leaflet makes very interesting reading. We congratulate the wide-awake Vicar of the Pro-Cathedral on this his latest essay into the field of comparative statistics, where he is never dull:

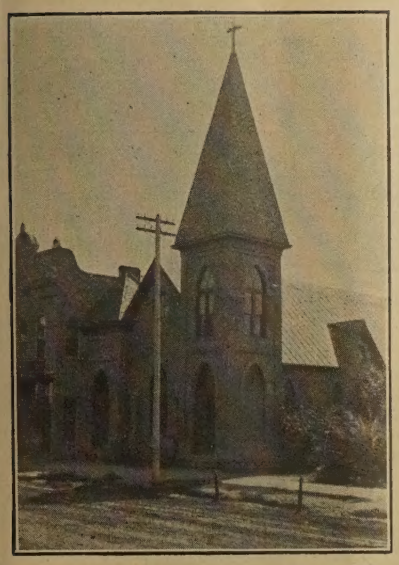
"Our neighbors up in the District of Olympia and our neighbors down in the diocese of California, with the confidence due to greater numbers, sometimes speak in a superior and condescending manner of the Diocese of Oregon. We give them warning that they will have to stop it. There are signs, bigger than a man's hand, too, that the Diocese of Oregon is coming out of the brush. There, for example, is that little matter of Oregon's ratio of increase in communicants for 1909, greater than that of Olympia, Sacramento, California and Los Angeles combined. Now come the offerings to the Bishop of Utah for his work. The Diocese of Oregon gave twice as much as the Missionary Districts of Olympia and Sacramento combined. (Seattle and Tacoma papers please copy.) Moreover, our offering was as large as that of the Diocese of California, and probably larger. The amounts given by the Portland churches were as follows: Trinity, $157.50; St. Stephen's, $62.36; St. Mark's, $29.26; St. David's, $20.39; Grace, $10.00. The congregations outside of Portland did quite as well in proportion. We merely mention these figures to state that if compared with those of that great city north of us or with the other south of us, we do surprisingly well."

DISTRICT OF IDAHO GIFT

Some time since a prominent citizen of Boise and a member of St. Michael's Cathedral Parish entered into rest. He was a great friend of the Church and a confidential advisor of Bishop Funsten who frequently consulted with him on financial matters connected with the vast territory over which he has jurisdiction. In his memory, his widow, Mrs. Eoff, has presented to the Cathedral three sets of doors; one set for the main entrance and two sets for the tower, which are of solid oak, hand carved in keeping with the Gothic architecture of the Cathedral. The design of the transoms above each door is particularly beautiful, carrying out the ecclesiastical insignias. The doors are hung from hand-wrought hinges of burnished brass which harmonizes with the general type of the design. They were executed from an original design by the architects of the Cathedral, H. W. Congdon & Son of New York, and the cost was in excess of five hundred dollars. These doors will take the place of the temporary ones which have been in use since the opening of the Cathedral in 1902.

This memorial gift is much appreciated by all connected with the Parish and will be a lasting remembrance of the generosity of the donor as well as keeping alive the memory of one always a friend of the Church and who by his quiet Christian life endeared himself to all with whom he came in contact.

H. W. E.



TRINITY CHURCH, PHOENIX, ARIZONA

DISTRICT OF ARIZONA

A meeting of clerical and lay representatives of the parishes and missions in northern Arizona was convened in Phoenix on January 19th to organize a deanery for northern Arizona. Hitherto only the southern part of the state has been provided with any formal means of bringing the separated centers of the Church's work into relation with one another: hence the recent action was thought desirable.

STATUE OF BISHOP BROOKS

A statue of Phillips Brooks, as a memorial by the citizens of Boston of his work among them, was unveiled on the grounds of Trinity Church on January 22d, Major Higginson making the presentation address. The statue was cast by the Gorham Company from the design by St. Gaudens, and the canopy beneath which it stands was the work of the late Charles F. McKim. Bishop Brooks is represented in the ordinary layman's frock suit, with turned-down collar and four-in-hand tie, a collegiate gown which reaches to the feet being thrown upon his shoulders. The right hand is raised so that the loose sleeve of the gown recedes to the elbow; the left hand and forearm rest upon an eagle lectern. So far as it is possible to decide from the illustrations which we have seen, this part of the work of the sculptor is well done. Less pleasing is the introduction of a huge cross high above the preacher's head, and still less, to our mind, is the introduction of the figure of Christ standing behind with one hand upon the preacher's shoulder.

In the chancel at the service which accompanied the unveiling were gathered official representatives of practically every Christian body in the city, including the pastor of the Syrian Catholics. Dr. Mann, the rector of Trinity, in receiving the memorial, alluded to the catholic significance of the gift, in that it had been provided by citizens of every faith and name, and drew from this happy augury the promise of an ultimately "reunited Church in these United States."

The inscription on the lower panel of the canopy reads: "Phillips Brooks: Preacher of the Word of God—lover of mankind. Born in Boston, A. D. MDCCCXXXV. Died in Boston A. D. MDCCCXCIII. This monument is erected by his fellow citizens A. D. MCMX."

It is a singular coincidence that both the statue and the canopy in which it stands should have been almost the last work of their designers, neither the sculptor nor the architect living to see the carrying out of his design.

A SONG

Say not, the struggle naught availeth,
The labor and the wounds are vain,
The enemy faints not, nor faileth,
And as things have been they remain.

If hopes were dupes, fears may be liars:
It may be, in yon smoke concealed,
Your comrades chase e'en now the fliers,
And but for you possess the field.

For while the tired waves, vainly breaking,
Seem here no painful inch to gain,
Far back, through creeks and inlets making,
Comes silent, flooding in, the main.

And not by eastern windows only,
When daylight comes, comes in the light;
In front the sun climbs slow, how slowly;
But westward, look, the land is bright!

A. H. Clough.

The Proceedings of the Board of Missions

At its meeting of January 11th, the Bishop of Albany in the chair, eleven Bishops were in attendance, twelve Presbyters, besides three from the Missionary Departments, and ten laymen.

The state of the treasury was reported to be practically the same as a month ago, the contributions being about $11,000 short of last year. The receipts during December were about the same as those for the corresponding month last year. The decrease was noticeable in all usual items save those of "Interest," and the "Woman's Auxiliary United Offering." The Treasurer also reported additions to permanent investment funds as follows: $10,000 to the W. M. B. Reserve Deposit; $10,000 to the St. Leger Fund; bequests of $165,000 from the estate of the Society's late Treasurer, Mr. George C. Thomas.

A message was received that the Rev. H. Percy Silver, the new Secretary of the Seventh Department, had been delayed on account of change of sailing dates and that he expected to arrive in New York on January 16th.

The Rev. William E. Gardner, of Cambridge, has accepted his election by the Board as Secretary of the Department of New England. He will assume his duties on February 1st.

The Rev. John W. Chapman of Anvik, was heard from under date of October 13th. He gives his valuation of the Mission property at the station as about $13,500, and remarks that the Mission premises and buildings are in a very good condition, but they will need an outlay of $3,500 annually for several years for repairs and improvements. He says the gardens and herd are a valuable asset, "returning about three tons of food this year at an expense of about five cents a pound." The Rev. Charles E. Rice stated that his loss by reason of shipwreck of the steamer "Ohio," on which he and his family were passengers, was at least $1,000. He feels grateful for the offerings he received after the announcement of his loss was made in the Church papers.

An appropriation of $500 was made to the Bishop of South Carolina for the immediate necessities of his work, from a gross amount previously reserved for work among the Negroes.

The Committee on Mission Study and Literature made a report as to what is being done in the several Church Colleges and Seminaries with regard to instruction in Missions of the undergraduates.

The Bishop of Porto Rico made the fact very plain that "we need four good, earnest Clergymen there as soon as possible."

By concurrent action of the Bishop and the Board Mr. Frank N. Fearon, Manager of the International Banking Corporation, was appointed Treasurer of the Mission in the Canal Zone.

A Special Committee on the apportionment for the fiscal year 1910-1911 was appointed in order that they might make a careful study of all apportionment matters before September 1st. The members of the Committee are the Rt. Rev. Dr. Peterkin, the Rt. Rev. Dr. Lines, the Rt. Rev. Dr. Mann, the Rev. Mr. Sedgwick, Mr. Morris and the Officers.

Under the Woman's Auxiliary United Offering Miss Susie Campbell, at the request of the Bishop of Lexington, was appointed Matron of St. John's Collegiate Institute, Corbin, Ky., vice Mrs. John S. Banks, resigned.

We have received from Assistant Secretary Burleson a letter calling attention to the series of Sunday-school lessons issued by the Board for Lent, but unfortunately it arrived too late for its insertion to be of service.—The Editor.

NEW CHURCH AT EL PASO

The new and handsome edifice of St. Clement's Church, El Paso, Texas, which has recently been consecrated, is one of the finest church buildings in the southwest. Springing from the pioneer Protestant Christian Mission on the frontiers of the Rio Grande, St. Clement's parish now comprises nearly five hundred communicants, and the erection of its new church is a monument to the energy of its rector, the Rev. Henry Easter, who has been in charge since 1902. Bishop Gailor, of Tennessee, was the preacher at the service of consecration; and in spite of the fact that a fierce storm had swept over the region only the day before and carpeted the landscape with snow and ice, there was no falling off in the interest of the people, nor in the number which attended the consecration ceremony.

MEMORIAL TO BISHOP HARE

A committee has been formed with the presiding bishop of this Church as chairman, to provide for the erection of a

suitable memorial to the late William Hobart Hare, whose devoted and chivalrous service impressed an indelible mark on the diocese of South Dakota, where for thirty-six years he ministered as bishop. On another page will be found a tribute to Bishop Hare from a source outside the Church at whose hands he had received his orders—a tribute to which it would be difficult to add emphasis, and upon which it would be hazardous to endeavor to improve. Let it here, then, be simply said that the form which the committee having the matter in charge desire the memorial to Bishop Hare to take is that of an increased endowment for All Saints' school at Sioux Falls—an institution which the bishop established for the daughters of missionaries, army officers, and others to whom the doors of the more costly schools of the country are necessarily closed. The present endowment of All Saints' is inadequate to its support, and an effort will be made to supplement it with the sum of at least $50,000 to be known as the Bishop Hare Memorial Fund. Checks may be sent to Bishop Whitaker, Twelfth and Walnut streets, Philadelphia, or to the treasurer of the committee, Mr. Arthur E. Newbold, of Drexel & Company, in the same city.

A TRIBUTE TO BISHOP HARE

On Sunday of last week, in the Church of the Incarnation of New York City, just thirty-seven years from the day on which he was consecrated as missionary bishop to the then wild Indian tribes of Dakota, a memorial service for Bishop Hare was held, under the auspices of the Niobrara League, an organization formed to further his work. Bishop Greer paid his tribute of respect to the rare and beautiful character of the man whose self-sacrifice and endurance were unbounded, whose ardor never flagged, whose hope never failed. Called often to easier and what must have seemed to a man of his rare refinement and scholarship more effective service, he, with self-effacing heroism and increasing zeal and devotion, remained true to the Indians to whom he had consecrated himself. Not less heroic is the story of the courage and inspiration with which he bore the suffering which came to him before in death he laid his armor down. When Bishop Hare first went to Niobrara, it was quite possible, as Mr. John W. Wood told, for him to have read a sign offering to any white man a bonus of $250 for the scalp of any Indian brought to the office of the county clerk. The Indians also had inherited bitter hatred of the whites. He undertook the stupendous task, which any man might have held useless, of reconciliation. He interpreted the one to the other, so that to-day in South Dakota the red man knows the white as brother. No lesser man could have done this. He was the highest expression of the higher race; showing the bounteous courtesy of the Christian gentleman, he gave of his best to the red man. Not only was he scholar and saint and man of affairs; he lived in tents among the Indians at their convocations, brown children clambered upon him, men and women adored him and kissed the skirts of his coat. He was entirely and devotedly theirs. He proved, too, their interpreter to Washington, seeking substantial justice for them, and teaching them patience and trust under what often seemed cruel and unrighteous treatment. When Bishop Hare was consecrated for Niobrara, it was said that the Church was using a Damascus blade where a blunt wedge was needed. "When," said the critics, "shall we learn not to do our roughest work with our choicest men?" In answer, Bishop Johnson, at present in charge of Bishop Hare's work, told how one of Bishop Hare's Indian clergymen described the resentment felt by Indians toward white men and their religion when first Bishop Hare came among them. "But we had an example of constant love before us, to which we must of necessity respond, the gentleness, the courtesy, the still, small voice of a noble man." Dr. Huntington, whose work in Grace Church his congregation so lately honored in a great memorial service, said that the mothers of South Dakota trained in Bishop Hare's home — All Saints' School — will forever bear in their souls the imprint of his character. He was tenderness itself to his clergy, and, through him, upon his people came down the grace of God. Two months ago every wheel in a rough commercial city stood still when the body of its bishop was carried to the "resting-place of a pilgrim on his way to Jerusalem." Among the crowds there was not a man or woman whose life had not been made stronger by his. With the noblest ideals of self-sacrifice, and in the spirit of Paul and of Christ, he gave his life to make men and women of the twentieth century out of a savage race. The name of William Hobart Hare is one that succeeding generations must not let die. To-day, above all stress and storm, all worry and work, the angel of the Church in South Dakota may be writing, "I know thy work and labor of love . . . to him that overcometh."—The Outlook, New York.

THE' LAYMEN'S MISSIONARY MOVEMENT

We copy from the official organ of the Bishop and the diocese of Chicago the following admirable account of the history and the purpose of that great awakening of the laity which is perhaps the most significant event discernible in our twentieth century life:

A conspicuous instance of this new life is seen in the Laymen's Missionary Movement. The L. M. M. (as it is called) is not a church, not an organization, not a missionary society. It has no missionary treasury, no dividing of the spoils, no parceling out of territory. It is simply a movement based upon a deep spiritual conviction on the part of laymen. It says to Christian laymen: Live up to your principles. If you call yourselves disciples of Christ, propagate His Gospel as best you know how. It says to Anglicans, to Romanists, to Protestants of every name: Back up your own missionary society. We do not undertake definitions of doctrine nor problems of unity. We believe that any Christianity—Anglican, Roman, Protestant—is better than no Christianity. We leave controversies to those to whom they belong. But we do express our conviction, as men who have seen with our own eyes, that the world needs the Gospel of Christ, that there are sufficient missionary agencies to carry this Gospel to the world, and that all that is needed is that men who profess and call themselves Christians should support their own missionary societies to which they owe allegiance. It would be a vast pity if our own laymen, for our own Church's sake, did not catch some of this spiritual conviction.

The L. M. M. had its origin at the anniversary of the Haystack meeting in 1906, when missionaries from various parts of the earth challenged a handful of business men to explain Christendom's meager support of the men at the front. Nearly every one had in mind the ready and cheap criticism of missions that is purveyed by those who have no first-hand knowledge of them. To this the missionaries replied, "Come and see for yourselves." And wonderful to re[late], the challenge was actually accepted. S[ome] business men, representing twenty-t[wo] States of the Union and four provi[nces] of Canada, at their own expense, vis[ited] all the mission fields, from Labrado[r to] Argentine in the two Americas, as [well] as those in Asia, Africa and the isl[ands] of the sea. They brought back a re[port] which constitutes one of the most [re]markable documents of the times. W[hat] they found has become the inspira[tion] of the Laymen's Missionary Moveme[nt].

These men discovered that the sa[lva]tion of Christendom depends upon [the] evangelization of heathendom, and thi[s in] a wider than the religious sense. Af[rica] and Asia are awakening to a consci[ous]ness of power. They are losing faith [in] their old beliefs. Unless they are Ch[ris]tianized they will soon arrive at a d[an]gerous degree of strength without [the] restraint of dynamic morai princi[ple]. They saw, A PAGAN EAST AGAIN A CHRISTIAN WEST, the for[mer] stronger numerically and rapidly posse[ss]ing itself of occidental methods a[nd] weapons. The governments of the wo[rld] had long foreseen this, and armed the[m]selves against it. The commercial int[er]ests had foreseen it, and tried to corn[er] the trade of those countries. The m[is]sionaries had foreseen it, and have [la]bored heroically to make the awakeni[ng] of the heathen beneficial rather th[an] harmful to mankind by implanting t[he] principles of Christian civilization in t[he] dark corners of the earth. The so-call[ed] heathen nations are coming to power a[nd] independence. Shall they be a bane or [a] blessing to humanity? Thousands [of] business men in this country and Canad[a] have answered for the latter.

THE LAITY AND CLERGY RELIE[F]

Under the inspiration of the Rev. D[r.] McIlvaine, rector of Calvary Churc[h] Pittsburg, prominent laymen of the dio[-]cese of Pittsburg held a meeting in th[e] Chamber of Commerce, Tuesday, Janu[-]ary 18th, in order to form an organiza[-]tion to conduct an educational campaig[n] and increase contributions for the cur[-]rent work of pension and relief now be[-]ing done by the General Clergy Relie[f] Fund.

The former Mayor, George W. Guth[-]rie, was elected president of the organi[-]zation, and among the vice-presidents and members of the executive committe[e] are the names of nearly a score of promi[-]nent Pittsburg business men. They pro[-]pose to begin work first in their own diocese and multiply the organizatio[n] among laymen throughout the other dio[-]ceses of the Church, and for this pur[-]pose have contracted for 50,000 copies of pamphlets and other matter which will be sent out as rapidly as possible.

The object of the proposed organization is to ascertain more definitely the facts in regard to clerical relief and need, and to get them before the Church: to induce all the churches to take an offering once a year to raise a fund, the interest of which is to be used to care for the clergy through the Church's national and legally incorporated society, the General Clergy Relief Fund, and to endeavor to make the ministry more attractive to young men, by securing a relief and pension fund that will show them that in later years the Church will not neglect them.

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A DIFFICULT PHASE OF MISSIONARY RESPONSIBILITY

By the Rev. W. M. Bours

House to house pastoral work discloses a number, happily not proportionally large, of persons professedly indifferent to anything pertaining to Church activity. The following item of a canvass of most of that section of San Francisco, which includes St. Peter's Parish, Grace Cathedral territory, and the Potrero District, emphasizes this statement.—Households connected with no congregation—113.

This fact raises certain serious questions as to the limits of missionary accountability. Does the Church's responsibility in the matter end with the discovery of the state of mind of the lukewarm? Is it the Church's province to make repeated efforts to win the professedly indifferent to a participation in Christian privilege and duty? Does Revelation 3:16—"Because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth."—justify an answer in the affirmative to the first question, and an answer in the negative to the second? On the other hand, what bearing would 1 Corinthians 13:7—"Charity . . . beareth all things, hopeth all things, endureth all things"—have on the suggestion to pray without ceasing for the indifferent, and to work charitably without ceasing for them? Belief in the constructive influence of the Holy Spirit invoked for others through intercessory prayer, and manifested toward them in long suffering and gentleness, will eventually create in one a sense of vocation to undertake the seemingly impossible task of making the indifferent serviceable for Jesus Christ. The addresses of persons having no Christian interests being carefully kept, one may, without obtrusiveness, by an occasional friendly visit to them and by quiet, tactful persistence, help create for them an atmosphere in which the quickening power of Christianity will be felt. The records of eight cases of households noted as belonging to no congregation were chosen at random for a recent afternoon's work in connection with the progress of a canvass. In two cases the families had moved, in three, apparently no one was at home, when the calls were made, in one case there was still no disposition to take any interest in the Church, in another the person visited seemingly took a more definite attitude toward Church affiliation than at the former visitation, but in the one other case, however. that of a family of six persons, all unbaptized, the family name was freely given, the possibility of three children for Sunday school considered, and willingness to have a clergyman visit them manifested. Any success in such work certainly justifies continuous efforts along similar lines, and moreover, signalizes the particularity of the Church's missionary responsibility.

THE CONDITION OF GIRLS AND WOMEN IN CHINA

[The following article by a student at Boone University, Hankow, is taken from *The Boone Review*.]

Any one who is well acquainted with Chinese manners will conclude that in China males are honored and females are despised. A man who has many sons is considered blessed and a man who has many daughters is otherwise regarded. Girls are often drowned or given to others at their birth. Men and women prefer to have sons than daughters. I shall now enumerate their condition, but remember that 1 am referring to those who are wholly ignorant of any foreign influence.

Girls over twelve months old wear ear-rings; foot-binding begins when they are five or six years of age. Much has been said about the evils of foot-binding and I need not go over the stale and disgusting story again.

Girls, except the daughters of officials and wealthy people, are uneducated. China is a nation where no large institutions like the colleges and universities of the west are to be found. But they must learn cooking, washing, sewing, embroidery, and look after their baby brothers and sisters.

Small daughters-in-law, as the Chinese call them, are those who live in their would-be husbands' houses before their marriage and they are very pitiable. They have to do hard work and they are often too severely beaten and too cruelly treated. To give a brief account of their sufferings requires a writer made of sterner stuff.

The time of betrothal and marriage is not fixed. Some are espoused when they are a few days old; some, a few months old; some, a few years old; some over ten, and some before their birth! The rich marry earlier and the poor marry later. Girls are generally married under eighteen. In their honeymoon they do nothing, but after that they work as workmen. Daughters-in-law fear mothers-in-law as mice fear cats.

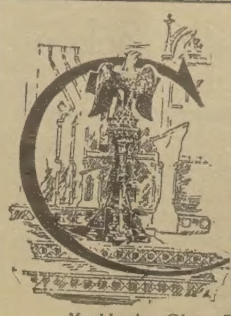
Viewing from such sentiments, one may see their condition clearly. How must one sympathize with them? By exerting one's utmost energy and ability to improve their condition. Just think! They are ill-treated by their parents when young, they suffer from foot-binding when a little older, and they are even more cruelly treated when married. They have little, in fact too little, happiness. Thus generation after generation goes on.

Why are people inclined to dislike them? First, because they can not earn money; secondly, they belong to other families; thirdly, they sometimes bankrupt their parents at their marriage; and fourthly, they can neither worship their paternal ancestors nor visit their family cemeteries.

To remedy this evil, Christianity is indispensable; with which no herculean work is impossible to execute, and without which nothing can be accomplished.

Education ranks next. Education is the basis of reform by which Pericles reformed Athens. If they were educated, they may teach their children. But greater undertakings are awaiting them. Foot-binding must be abolished. It is the source of weakness, disease and often death.

In conclusion, I beg my fellow-countrymen to exert themselves in doing what is beneficial for them, to give them their full rights and privileges, because they have souls, they are created equal and they are partakers of our happiness. How glorious is the man who improves their condition?



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The Church and Social Service

Edited by the REV. C. M. MARRACK, Chairman of the California Social Service Commission

THE NEW ADMINISTRATION IN SAN FRANCISCO

There are signs already that the change in administration is a sufficient cue for many ugly evils which have been held in check once more to lift their heads. The cause of human betterment must maintain a strong defensive line to hold its own. It would hardly be fair as yet to direct any criticism against the administration itself. Its life has not been long enough for us to know its exact color. That the anticipatory presentiment of reformers was shared, however, by the foes of reform is proven already. The wolves are hastening to plunder. Let us hope and pray that Mayor McCarthy will disappoint their expectations — that the cigar dealers who seek the restoration of slot machines, the builders who are demanding a relaxation of the Tenement House regulations, the saloon men who would throw off all restraint, the gamblers who are eager to extend their operations, may learn that San Francisco having once gone forward will not be forced back without a fight. These things are not matters of sentiment. In them all, the lives of individuals and the peace and happiness of families are at stake.

HIGH PRICES AND CHILD LABOR

It is reported from Chicago that the high prices charged for food are forcing little children into the work shops and factories. In the last three months 1,000 more permits have been asked of the State Factory Inspector's office than in the corresponding three months a year ago. This is an increase of more than 33 per cent. It is attributed not to any sudden demand of employers for the services of minors, but to the necessities of workingmen's families which have compelled the children to work to help buy food. In November and December, 1908, and in January, 1909, 2,725 permits were taken out for child workers. In the same months a year later the figures show that 3,719 permits were granted. As the laws governing child labor in Illinois have constantly become more stringent, and as there is no unusual trade condition, the high price of food is, in the opinion of authorities, the only adequate explanation for this sacrifice of children.

THE MORAL ISSUE IN CONSERVATION

In a recent address delivered by Mr. Gifford Pinchot in New York, the deposed Chief Forester says:

"There is no other question before us that begins to be so important, or that will be so difficult to straddle, as the great question between special interest and equal opportunity, between the privileges of the few and the rights of the many, between government by men for human welfare and government by money for profit, between the men who stand for the Roosevelt policies and the men who stand against them. This is the essence of the conservation problem today.

"The conservation issue is a moral issue. When a few men get possession of one of the necessaries of life, either through ownership of a natural resource or through unfair business methods, and use that control to extort undue profits, as in the recent cases of the Sugar Trust and the beef-packers, they injure the average man without good reason, and they are guilty of a moral wrong.

"I believe in our form of government and I believe in the Golden Rule. But we must face the truth that monopoly of the sources of production makes it impossible for vast numbers of men and women to earn a fair living. Right here the conservation question touches the daily life of the great body of our people, who pay the cost of special privilege. And the price is heavy. That price may be the chance to save the boys from the saloons and the corner gang, and the girls from worse, and to make good citizens of them instead of bad; for an appalling proportion of the tragedies of life spring directly from the lack of a little money.

"Thousands of daughters of the poor fall into the hands of the white-slave traders because their poverty leaves them without protection. Thousands of families, as the Pittsburg Survey has shown us, lead lives of brutalizing overwork in return for the barest living.

"The people of this country have lost vastly more than they can ever regain by gifts of public property, forever and without charge, to men who gave them nothing in return. It is true that we have made superb material progress under this system, but it is not well for us to rejoice too freely in the slices the special interests have given us from the great loaf of the property of all the people.

"We have allowed the great corporations to occupy with their own men the strategic points in business, in social and in political life. . . . With such men argument, compromise, or conciliation is useless or worse. The only thing to do is to fight them and beat them."

THE INFLUENCE OF NATURE

"As lawful pleasures are mainly beyond the reach of the poor, it must follow that unlawful pleasures near at hand will be sought for. Pleasure in some shape or form, good or bad, useful or injurious, must have a place in the life of every man or woman." How small its place is in the life of London's workingman F. G. Wallace shows in **The Westminster Review.** The Cry of Our Brother rises bitter from the slums demanding some enjoyment that will appeal to his uncultured senses, some relaxation other than "the public house and gambling dens and evil haunts," to which at present he is driven.

Throwing open museums and art galleries was a step toward supplying the pleasure essential to the poor, but "to appreciate such things, a little natural refinement and a little education are necessary. . . . Sculpture and painting convey nothing to the untrained eye that has only looked on scenes of misery, filth and squalor; that has never brightened with interest, save at sight of a drunken brawl, a street accident or a neighbor's funeral. Nature, and nature alone, can reach the heart of the lowest of her children. But how are the mother and children to be brought in contact?

"By letting the one study the other with eyes, ears and touch. By means of free public parks, of free public gardens, gay with flowers, bright with fountains and ponds where small fish and water

fowl may live and frolic, with grassy slopes shaded by shrubs and trees, where the tired parents may rest, and the children play, and the old folk gossip, and the young people take exercise and dream the dreams of youth in the midst of the slums.

"Yes, in the very heart of the slums, at the very doors of the poor let pleasant gardens and playgrounds be laid out. . . . Give nature a chance and her silent mysteries and infinite variety will teach a lesson that the ignorant can never learn from pulpit or platform, from pictures or statuary; a lesson that will at length elevate their thoughts, refine their homes and lift them for a time at least into a higher atmosphere. Give nature a chance, give her a school and the pupils will not be wanting nor slow to respond.

"'Tis a very pretty picture, but what about the outlay?' asks our friend of the easy chair.

"Happily all the occupants of comfortable chairs are not alike, and some day one of our large minded, generous hearted men to whom we owe our free libraries, our charming public parks, our glorious art galleries, one of these will rise up and use his wealth and power for the betterment of his brethren."

ONE EVIL LIFE

The question of the comparative influence of environment and heredity receives fresh impulse from the results of an investigation quoted in "The Living Church." A professor in Berne University has traced the history of a family which gives striking testimony to the force of heredity. In the end of the eighteenth century a woman died who for forty years had been "a thief, a drunkard, a tramp." The savant has found 834 descendants from this woman, and 707 he has succeeded in tracing from youth to old age. Of these 106 were born out of wedlock, 142 were beggars, and 64 more lived on charity. Among the women 181 lived loose lives, and in the family have been 76 convicts and 7 murderers. He estimates that in 75 years this family has cost the German authorities in almhouses, law courts, prisons, and other institutions, about $1,250,000. What the cost was in spiritual loss and loss in social efficiency is not stated, and it is doubtful if it can be measured.

CONGRESSIONAL REPORT ON OVERCROWDING

The crowding of immigrants in congested districts of large cities is much less prevalent than is popularly supposed, and common report of bad living conditions among such immigrants is much overdrawn, according to an exhaustive report on immigrants in cities transmitted to Congress by the Immigration Commission. The report, prepared under the direction of E. A. Goldenweizer, and filling 600 pages, is based on a study of more than 10,000 households in some of the most congested districts of New York, Chicago, Philadelphia, Boston, Cleveland, Buffalo and Milwaukee.

It shows that the population of congested districts is composed mostly of recent immigrants, one-third of the families canvassed having been in the United States less than five years and two-thirds less than ten years. In the cities covered it was found that there was an average of 134 persons per hundred rooms occupied, including kitchens, and an average of 232 persons per hundred sleeping rooms. The number of persons per hundred rooms occupied in the different cities follows:

Boston 144, Philadelphia 141, New York and Cleveland 139, Buffalo 133, Chicago 126, and Milwaukee 115.

Out of each ten families visited one family owned its own home. This home ownership averaged one in five in Milwaukee, one in six in Chicago, Cleveland and Buffalo one in fifteen in Philadelphia, one in twenty-two in Boston and one in two hundred in New York.

Good or fairly good conditions of cleanliness were found in five-sixths of the houses investigated, although the streets were usually dirty, due in many cases to municipal indifference to out-of-the-way districts. Sanitary conditions were found to depend largely on the cities rather than on the occupants of the homes. Certain races, the inquiry showed, attached more importance to cleanliness than did others.

TUBERCULOSIS TREATMENT

Sixteen states and territories of the United States provide no place where the poor consumptive can be treated, except in jails and insane asylums. This statement, together with another, to the effect that not one in thirty of the victims of consumption who want to get into hospitals can find a place there — a fact which will mean a loss to the country of $1,275,000,000 — is made by the National Association for the Study and Prevention of Tuberculosis in a bulletin recently issued.

The National Association for the Study and Prevention of Tuberculosis is authority for the statement that if every county or township should erect an institution for the treatment of indigent cases of consumption, this disease would be wiped out in a few years.

CALIFORNIA REPORTS

The report of the California Social Service Commission presented to the Convention in January, will soon be ready for distribution. Copies may be obtained by addressing the Corresponding Secretary, Mr. J. C. Astredo, 1217 Sacramento street, San Francisco.

Correspondence

Editor Pacific Churchman—

In a recent editorial you ask, "Why has it happened that a body coming into existence just one hundred years ago in the person of a single preacher, without the prestige of education, without endowments of any kind, without even a building — and ruthlessly opposed at first and to some extent even now by its fellow Christians, should have passed us in the race and be numerically our superior?" It's a long question and possibly did not intend any categorical answer. Yet, as the writer of this letter thinks, there are several plain reasons.

First, because this modern Church deserves to, by reason of its loyalty to "Go, teach **all** people." It would be hard to deny that the Protestant Episcopal Church is among the very smallest of the religious bodies in the towns of California. The Church above referred to counts its hundreds where we count our tens in nearly all our smaller towns. Its members are among the well-to-do people of the place. If the older members of the congregations (the men and women of sixty, seventy and eighty) are without "the prestige of education," their sons and grandsons are the leading lawyers, doctors, school superintendents and businessmen, while their granddaughters are among the refined and educated.

Whence came the earlier pioneers of this "one-hundred-year-old church? From Tennessee, Missouri, Kansas, etc.

They were the independent poor of those States, men who asked no patronage, but without, perhaps, what we call refinements of life, were wresting a living from the less productive portions of these States. The above mentioned religious body sought out these men; began where our Lord began, among "the common people." And when the greater West offered a wider field for hemmed-in working folk, these plain, thrifty, God-fearing converts came to California. Again they settled where land was free and cheap, and now their farms have become towns, and their survivors the leaders. That modern Church did not overlook the plain folk without "prestige."

What were we doing during those years? We had the land open even as they, before us. We were doing what we are largely doing now. Cultivating the people with prestige. The very people, who, because of their cultivation and prestige, are the last and least to leave their present comfortable homes and colonize new countries. Hence, when we go into new western towns the field is occupied by these zealous and faithful people. While we have to skim here and there among those who, if not demanding a too strict creed, are alive to the question of strict "prestige." And we are still ignoring this class I have referred to. A clergyman goes into a new field; read his first report; it runs much like this: "The population is largely Scandinavians and Norwegians. **We** minister to the American element, and have the **best people** in the town in our Church."

Meantime our religious brother ministers to Yohn Yohnson and Peter Petersen and in twenty years from now the children will be Rockefeller Johnson and Jennette Petersen, the owners of the business, the rulers in their church, and we still will be sitting like dignified embalmers of a diminutive prestige.

Another reason for the advance of this later Protestant Church is that their preachers accept that meaning of the Bible text which seems clearest on the surface. Hence their teaching has uniformity and definiteness. I do not say that they are not in error here, for if the Churches referred to in our Articles have erred it is not unlikely that others later may have. Yet they do not open their Prayer Book and read "that it is evident to all men reading Holy Scripture . . . that from the Apostles' time there have been in Christ's Church, Bishops, Priests and Deacons"; and then open their Church paper and read Mark Anthony's article that we **have no priests,** and that the assertion that we have is one of the sins perpetuating our "unhappy" divisions. Their creed, as simple as it is dogmatic, goes out with no contradictory presentiments, and by the manner in which these fellow Christians "have passed us in the race and (become) numerically our superiors," it would seem that they must somewhere be in closer touch with the religious needs of the "**ordinary plain** American," and

are showing a deeper zeal to reach him.

Then, lastly, I would note their weekly observance of the Lord's Supper. "St. Protestant Episcopal First Sunday in the Month," is unknown. Nor do they relegate this holy service to an hour when few only can go to it in order to give place to Solemn High Matins. They keep the memorial of our Lord's death and passion as their chief morning service, when "old men and maidens, young men and children" can be present. I am not one of those who believe that the service which is offered on Catholic altars as the Lord's Supper or Holy Communion, can be validly consecrated by one not apostolically ordained. Yet who would dare say that that which devout souls do in commemoration of the Night in which He was betrayed, believing themselves following in His command, shall not bring a blessing, rich a hundred fold? Our "few only, that is eight," seem pitifully lost "in the sweet quiet light of the early morn." Other reasons of course there are for the growth, but these three seem large to me: The actual obedience to teach **all** the "plain Americans," as well as "prestige;" an uncompromising doctrine, as far as it goes; the weekly communion at a **reasonable** hour.

FREDK. W. CROOK.

GRADED REPRESENTATION

To the Editor of the Pacific Churchman:

The attack against the scheme of graded lay representation proposed in the last Convention of the Diocese of California, came, so far as I could judge, along three lines. While the discussion is still fresh in the minds of those who heard it, let us examine them briefly.

1. It was said with great emphasis that the theory of graded representation is admirable as a theory, but quite unworkable. That is a pretty dangerous admission. Theories that are admirable have a way of getting themselves worked. It was said that the union of the thirteen colonies would not work, but it has. It was said, and is said, that "Love your enemies" is beautiful, but impossible, yet every day sees it more fully realized. But the practical point is why would not this work? Because, it was asserted, it would be difficult to get a full delegation from distant parishes. It is difficult at present. No parish or mission would find it more difficult than it now is to get one vote. If the diocese is divided, there would be only five congregations beyond what is practically the suburban limit, entitled to more than one vote. Furthermore, distance puts any parish on any plan of representation at a disadvantage. That can not be avoided. The real point is, shall we keep a plan which is unjust all around because one that is just in theory does not work equally smoothly everywhere?

Another unworkable feature of the new plan seemed to be that the diocese has gone along pretty successfully under the old plan. So did the early mediaeval Church under the Papacy. Of course any kind of lay representation is better than none, but that is no reason for retaining the kind which we merely stumbled into in America 120 years ago.

2. A far more serious obstacle was raised by the contention that there is no unanimously accepted basis for determining a communicant. That is true, and yet there is already sufficient consensus to make the communicant lists the basis and the only basis for any general view of the strength of the Church in either parish, diocese, or nation. It is a mere counsel of despair to say that a fair arrangement can not be made. A careful reading of the minority report will show that that, if we can trust the clergy to be honest, the thing can be done. Can we not trust them? Furthermore, the graded system which makes the unit of representation 500 when a parish grows large, renders anything like wilful padding or mere carelessness practically without result.

3. The third line of attack emphasized the unity of the parish as of a kind which makes each parish of equal importance, privilege and responsibility in the diocese. It makes a unit out of a unity. If I understood him rightly, the speaker who urged this point found his unit in the priest. The parish is the priest's family. As against that I can only repeat what I said in Convention. Nothing in the graded plan touches the **unity** of the parish in any way. From one point of view the parish **is** the priest's family. But to make from that **pastoral unity** a **legislative unit** is to imply that the parish is the priest. The fact that 100 communicants are ministered to by one priest makes their interest in the diocese, according to this theory, equal to that of a parish which has 500 ministered to by one priest.

Two questions may be raised. The first is, is that true? On the face of it, it does not seem to be. The larger parish is expected to contribute more money, to supply more workers for the diocese, to take more responsibility for the spread of the Church in its own community. Every diocesan burden bears upon it more heavily. Is it true then that its interest in the diocese is the same as that of the smaller parish? The other question is, does it not cut directly at the root of the whole American principle of lay representation? If the laity are to be represented at all, as the American Church long ago decided they should, are their rights of representation guarded when those rights are obtained solely through their priest? Each layman apparently is to count as a fraction of his priest. The larger the parish he belongs to, the smaller will be his fraction. It takes only nine tailors to make a man, but apparently it may take a thousand laymen to make one priest. That is the real root of the matter. Granted that lay representation is a good thing, shall it be real representation of the laity themselves or is it only a quasi representation through the priest? If the laity will only consider this matter fairly they can give but one answer.

EDWARD L. PARSONS.

Berkeley, February 8, 1910.

REST

O Earth, lie heavily upon her eyes;
Seal her sweet eyes weary of watching, Earth;
Lie close around her; leave no room for mirth
With its harsh laughter, nor for sound of sighs.
She hath no questions, she hath no replies.
Hushed in and curtained with a blessed dearth
Of all that irked her from the hour of birth;
With stillness that is almost Paradise.
Darkness more clear than noonday holdeth her,
Silence more musical than any song:
Even her very heart hath ceased to stir:
Until the morning of Eternity
Her rest shall not begin nor end, but be:
And when she wakes she will not think it long.

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OFFICIAL REPORT OF THE JANUARY MEETING OF THE JOINT COMMISSION OF THE GENERAL CONVENTION ON SUNDAY SCHOOL INSTRUCTION

The meeting of the Joint Commission of the General Convention on Sunday School Instruction, held at the Church House, Philadelphia, January 19th, at 11 a. m., was not largely attended, but it was a most important gathering, because most of the time was occupied in making preparations and gathering material for the Triennial Report to the General Convention which meets in Cincinnati next fall. We are not permitted to publish the proposed canon which is in preparation, but it is hoped that it will be received and passed upon favorably by both houses, and thereby put into a permanent shape the Joint Commission itself, which has now worked for nearly six years upon Sunday school matters with so many satisfactory results in the progress of Sunday school methods and systems. It is the universal opinion that this Joint Commission has done more than almost any organization, as naturally would be the case, to call attention to every door of opportunity to uplift and encourage workers throughout the Church. It is a matter of comment that the Joint Commission has done very little scolding and reproving and discouraging, and has, on the other hand, been welcomed everywhere, through its members, as one of the most cheerful friends that the Sunday schools of the Church have had for almost a century. We think that this statement that the canon which it is hoped will be passed, is to perpetuate this satisfactory work of the commission and make it permanent, will give a sufficient intimation that it might be well for dioceses to see that they choose for Convention delegates men who are known to be friendly to Sunday school work and modern methods.

Of course there were many other matters, chiefly of detail, before the commission. It is now almost certain that the Cincinnati Institute will co-operate heartily with the different committees which are appointed by the Joint Commission to arrange for Sunday school meetings and conferences and possibly an exhibit, at the time of the General Convention in Cincinnati.

The following minute on the death of Dr. B. Lawton Wiggins, vice-chancellor of the University of the South, and a member of the Joint Commission, was unanimously passed by the commission with a rising vote:

Education in all its stages is so great and so united a part of the Church's work that a loss in one department must in some real degree be felt in all others. The death of the vice-chancellor of the University of the South means primarily a loss to Sewanee and that large part of the country to which it ministers so efficiently; but Dr. Wiggins was from the first a member of the Sunday School Commission, and his death affects in a real way the strength and dignity of the roll of names upon it. Be it therefore

Resolved, That the Joint Commission of the General Convention on Sunday School Instruction hereby expresses its sense of the loss to the educational work of the Church caused by the death of Vice-Chancellor Wiggins, and its deep and earnest sympathy with his family; that a copy of this resolution be spread upon the minutes of the Commission, and that the secretary be directed to send copies of the preamble and resolution to the family of Dr. Wiggins and to the Secretary of the University of the South.

The next meeting will be held at the Church Missions House, New York City, on Wednesday, May 18th, at 11 a. m.

HERMAN H. DUHRING,
Secretary.

A special committee on hymns for the children of our Sunday schools made a most interesting report, but it is too lengthy for publication here. The secretary of the committee, Rev. Geo. W. Shinn, D.D., 1242 W. Fourth street, Williamsport, Pa., will be glad to receive and give suggestions to any one interested in supplementary hymns for children.

RECEPTION OF A ROMAN CATHOLIC CONGREGATION

We quote from the official organ of the diocese of Kansas City the subjoined account of the reception under his episcopal care, by Bishop Atwill, of a congregation of Italian Roman Catholics with their priest, they having previously renounced their allegiance to the Bishop of Rome. What is particularly instructive is that—unlike what has happened in the case of previous accessions of this sort—the congregation seeking catholic union with this church have not surrendered their right to use their own liturgy and their own language, but will continue to celebrate the Eucharist with a Latin rite and be preached to in Italian.

"On Christmas Eve the priest of St. Mary's, Kansas City, Mo., officiated at one of the most remarkable services ever held in the American Church. A congregation of Italians numbering between three and five hundred with their priest, the Rev. Fr. Marchello, having renounced allegiance to the Pope of Rome, erected a Church on Pacific street and requested Bishop Atwill to take them under his Episcopal oversight under the terms of the Canon of the General Church authorizing any Bishop to receive into communion with the Church any congregation accepting the essentials of the Catholic faith, and to permit them to use their own liturgy in any language. After consulting the Standing Committee, the Bishop acceded to the request, and appointed the priest of St. Mary's his legate, with full authority to act for him. Accordingly on Friday, December 24th, he blessed the Altar, bells, vestments, etc., and dedicated the building. The service was said in Latin with full ritual accompaniment, and music by a brass band, Fr. Marchello preached in Italian and afterward celebrated Mass in Latin, Fr. Smith giving the Benediction. As Fr. Marchello is not a naturalized citizen, and hence not legally authorized to perform marriages, the Bishop has appointed the priest of St. Mary's, Priest Coadjutor of the Italian congregation of St. John the Baptist.

This is a Roman Catholic congregation that has renounced allegiance to the Pope and come into communion with the American Catholic Church; they have not become Episcopalians, but have put themselves under the jurisdiction of a Bishop of the American Church. The same thing was done by the Old Catholics in Wisconsin, who were taken under Episcopal oversight by Bishop Browne in the 80s.

There is a remarkable and widespread movement of this character now going on, perhaps God is opening the door to a wider work for the American Church among our foreign population than any of us have dreamed of, and giving us an answer to our prayers for unity, along true Catholic lines."

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Editorial

THE AMERICAN CATHEDRAL

The laying of the cornerstone of the new San Francisco cathedral on the afternoon of January 24th, was an event of importance not only to the diocese to which it will pertain, but to American Churchmen generally; since it is the external sign of an attempt to introduce the machinery of the Bishop's church into our modern municipal life in a way not yet effected among us, though elsewhere in this country the same undertaking is on foot, with its machinery, at least in some places, in a state of considerable advancement.

The fact which it concerns us to bear in mind, when we attempt to visualize the way in which the cathedral system is to fit itself into our American life, is the fact that our situation is entirely unlike that which saw the genesis of the early Christian cathedrals, and that, in England at least, the cathedral of to-day is in a very different position from the cathedral in Milan in the time of Ambrose or even in Venice in the time of Father Paul. It is also the fact that practically all the English cathedrals were monastic or collegiate in character at the time of the Reformation, and that such parochial activities as had earlier pertained to them had been abandoned when they passed into their present state. There was then no reason why they should not continue to exist as capitular institutions, though lacking responsibility for the cure of souls, under both social and parochial conditions which had not come into being when they were first conceived.

It is not possible to go into the steps whereby, in western Europe, the present parochial and diocesan system was evolved and the existing relation of parochial to cathedral activities arrived at. What we should remember is that our situation is entirely unlike anything which has confronted the Church at any earlier date, and that the relation of the early cathedral to the parishes in its neighborhood can not nowadays be resumed. It is true that, in England, dioceses and cathedrals have come into existence since the Reformation, and that, prior to that period, dioceses—to the number at least of half a dozen—had been absorbed into the units which we know to-day. But what distinguishes the Anglican situation from our own is the fact that in England, in the setting up of the new bishoprics, the securing of the cathedral building with its staff and its endowments has preceded the appointment of the bishop; while here we have had the bishop and the bishopric for generations, but we have not had the bishop's church.

In the case of the cathedral in San Francisco, the fact that Grace parish—after ceasing to exist as a corporation holding property and having a vote in the diocesan convention—is to merge itself in the bishop's church, will entail upon its clergy for some time to come the exercise of the function of the cure of souls, and the font and the machinery of the Sunday school will be as necessary a part of the furniture of the new erection as the prayer-desk and the ambon. For the present the cathedral corporation have a parish on their hands with definite geographical boundaries, and a definite number of families and communicants for whose care they are accountable. Ultimately some way will be found, we presume, for the re-erection of this territory and the successors of these persons into a separate parish, or for their absorption into some existing charges or charge. It is desirable to bear in mind this element in the situation—first, because its presence is directly in the way of the realization of the true cathedral idea, and, secondly, because in the existence of such a situation there is a very patent source of danger. It is manifest that men can not at the same time occupy the diocesan and the parochial position, and the attempts that have been made among us to turn a parish into a bishop's church have so far worked out badly, and in more than one instance the attempt, after being tried, has had to be abandoned. Of the friction which arose at an earlier period, through the cathedral attracting to itself persons and prerogatives belonging to the parishes about it, we have a pertinent reminder, in the chief service of our Prayer Book, in the reservation in the hands of the presbyter having the cure of souls of the acts of consecrating and distributing the Eucharist even when the bishop is in the sanctuary—reservation having the authority of wide and early usage, which Cranmer and those who were working with him were careful to maintain.

Simply because in the evolution of the existing situation in America the parishes have come first, it is at this point that the difficulties which will confront the attempt to domesticate the cathedral system among us are likeliest to arise. That these difficulties are insurmountable, or that the cathedral has no fitting or no useful place among us, the writer of these words would be the last to suggest. As it seems to him, both its fitness and its use are pre-eminently demonstrable. What is regrettable is that we have not everywhere sufficiently realized the one function which pertained to the cathedral in its noblest period—which is what the most thoughtful among us desire to see it again perform; and that is the function of uniting man's secular and man's spiritual aspirations in the harmony of an undivided life. Set up amid all the whirl of the city's busiest activity where the babel of its commerce is at its loudest—with its chimes, perhaps, heard above every clamor; with its doors forever open and the music of its praise breaking in upon the discord of the traffic of the street; with its perpetual alternation of abasement and exaltation, the things which are of the essence of the Church's life continually in evidence—the cathedral building and the cathedral worship might form for us the link, which it earlier formed in Europe, between man's workday and man's Sunday world—between what man is as the shaper of earth destinies and the distributor of earth's largesse, and what he is as a citizen of a kingdom eternal in the heavens.

JAPAN AND CHRISTIANITY

At the moment when we are witnessing the renascence of a virile lay interest in Christianity among the nations of Europe and among ourselves more significant than anything which the historian has had to record in several generations, it is strange to find a writer in the Atlantic Monthly gravely quoting a statement by the late Lafcadio Hearn to the effect that "never within modern history has Christendom been able to force the acceptance of its doctrines upon a people able to maintain any hope of a national existence," and asserting that the thought of the conversion of the Island Kingdom to the religion of Christ is a

reposterous thought. Of course the uestion of the truth or falsehood of Ir. Hearn's contention turns on hat one means by the modern eriod and what one means by force. o discuss so large a problem is beond our province here. We can, owever, point out that the form f the civilization of the modern orld has been shaped by the Chrisian faith, and that practically every urn taken in the modern period by he Teutonic and Frankish and Scaninavian and Celtic and Lusitanian nd Italic race impulses has been letermined by the precepts of the Gospel. From the very terms of peech in the modern European ongues up to Europe's crowning chievements in art and architecture, n literature and legislation, in worship and in the structure of its corporate life, there is no place from which the influence of the Christian Church is absent, nor is there any lepartment of the self-expression of ecent Aryan civilization, where the mpress of the cross can be cut out and its fabric remain the same. The very democracy of our time is a egacy from the policy of the early Christians, and we do well to recall that the first place where every individual counted as one and was permitted to record his vote, whatever his race or color or condition, was the assembly of the Christian Church.

We are, of course, all familiar with that glorification of power and of material things which forms the substance of the article in the Atlantic, and we know how imposing is the spectacle of a rejuvenated Japan to minds unaccustomed to the study of history and unable to pierce below the surface things of life. But it is instructive to find within the covers of the same magazine which contains the dismissal of the Church from the realm of the Mikado, some letters by Mr. Hearn himself which show that he at least entertained no illusions as to the outcome in Japan, but knew that not all was well with the situation upon which his eulogist congratulates himself. Read the last letter in the collection published in the January Atlantic, and note that its first suggestion to the instructed eye is of the difference between the Oriental and the Christian dog—perhaps as instructive a nature story as has lately been put in print. The letter ends with the question: "What is there, after all, to love in Japan except what is passing away? . . . The charm was the charm of nature in human nature and in human art: simplicity—mutual kindness—child faith — gentleness—politeness. These are evaporating more rapidly than ether from an uncorked bottle. And then what will there be but memories? The bonds are only now being cast off—the cage doors opened. By and by the games will begin: circenses!"

We all know how one-sided the stories were which reached us through channels censored by the Japanese authorities of the conditions of the recent war, and how nearly every popular impression had to be modified with the accession of fuller and more trustworthy knowledge. And something like this has turned out to be the case wherever the life of the Orient has been adequately studied by minds competent to the task, aware alike of the meaning of the Faith and of its absence from the thoughts of man.

ARTICLES PLACED IN THE GRACE CATHEDRAL CORNERSTONE

We print below a list of the books, pamphlets, and papers placed in the cornerstone of Grace Cathedral, San Francisco, January 24, 1910.

Imprimis, The Holy Bible containing the Old Testament and the New Testament of our Lord and Saviour Jesus Christ, "Other foundations can no man lay." The Book of Common Prayer and Administration of the Sacraments and other Rites and Ceremonies of the Church. The Constitution and Canons of the Church. General Convention Journal for the year 1907. Journal of the Diocese of California for 1909. Journal of the House of Churchwomen for 1909. Bishop Kip's Book entitled, Early Days of my Episcopate. Reminiscences of Bishop Kip by H. J. Fisher. Bishop Nichols's Apt and Meet, Counsels for Candidates for Holy Orders. Story of the Fire and Earthquake by Bishop Nichols. Book entitled a Checkered Life by Dr. J. L. Ver Mehr, first Rector of Grace Church, San Francisco. Illustrated Souvenir of the House of Bishops assembled in San Francisco in 1901. Grace Church Pastoral by Rev. David Evans April 15, 1906, and Key of Grace Church. Photographs of Grace Church taken before and after the Earthquake and Fire in April, 1906. Semi Centennial Book of the Jubilee of Grace Church, celebrated in 1899. Catalogue of the Church Divinity School, San Mateo.

Annual Reports of the following Church Institutions:

Maria Kip Orphanage and Alfred Nuttall Memorial Home. Armitage Orphanage. St. Luke's Hospital. Protestant Episcopal Old Ladies' Home. Seamen's Institute—Local and London. St. Dorothy's Rest. True Sunshine Mission to the Chinese. Copy of The Spirit of Missions. Annual Report of the Woman's Auxiliary to the Board of Missions. The Living Church Annual and Whittaker's Churchman's Almanac for 1910. The American Church Almanac and Year Book for 1910. Copies of The Churchman, The Living Church, and The Pacific Churchman of December, 1909, and January, 1910. Copies of The Call, January 24th; The Chronicle, January 23d; The Examiner, January 24th. Order of Services at the laying of the cornerstone of Grace Cathedral, with Seal of Diocese. Photograph of the residence of Mr. W. H. Crocker which occupied the Cathedral site; placed at the disposal of Bishop Potter, Bishop Brewster, Bishop Capers, Bishop Hare and the Rev. Dr. Grosvenor of New York, as their guests, during the General Convention of 1901, by Mr. and Mrs. William H. Crocker. Photograph of the Crocker family residence which was also located on the Cathedral block; occupied during the General Convention of 1901, by Mr. J. Pierpont Morgan and Bishop and Mrs. Doane. Copy of the San Francisco Examiner of Friday, April 20, 1906, describing the progress of the fire which destroyed Grace Church and the residences on the present Cathedral site on the previous day. Annual Report General Board of Missions. City Directory of San Francisco, 1909. Pacific Telephone and Telegraph Directory of San Francisco, October 1, 1909. Copy of invitations, etc., to laying of cornerstone of Cathedral. Photographs of churches of St. John's, St. Luke's, and the Church of the Advent before and after their destruction by fire and earthquake. Photograph of children of "True Sunshine Mission," Chinese, with Deaconess Drant, Oakland. Photograph of Indian Mission children, Tuolumne, with Deaconess Dorsey. Copy of Overland Monthly, with views in burned district of San Francisco. Copy of letters from Mr William J. Dutton, President of Firemen's Fund Insurance Company of California, and of Mr. Charles D. Haven, Resident Secretary of the Liverpool and London and Globe Insurance Company, written to Bishop Nichols in November, 1908, in compliance with his request from them for an estimate up to that time of the losses by fire and earthquake actual and resultant. Pamphlet containing account of celebration of XXV Anniversary of Bishop Kip's Consecration in 1878. Copies of Pacific Churchman of May, 1906, first number after the fire. Acknowledgments of contributions received from the Church for The Bishop's Church Relief Fund, September 15, 1906. Novem 1, 1906—after six months. February 1, 1899, containing account of Bishop Moreland's Consecration (first of our Bishops consecrated on the Pacific Coast). August 1, 1899, Trinity Church, San Francisco, Semi-Centennial number. November 1, 1899, Grace Church, San Francisco, Semi-Centennial number. July 1, 1905, XV Anniversary of Bishop. Trinity Church, San Francisco, Sixteenth Anniversary, 1909, with list of Rectors, etc. Year Book of St. Luke's, San Francisco, 1909. Report of "Our Own Missionary," the Reverend John W. Nichols. Documents of Daughters of the King with first circular of "Rest Room" and badge of Order. Badge of Brotherhood of St. Andrew and copy of St. Andrew's Cross for January, 1910. Badge of Knights of King Arthur. Sixtieth Convention of Diocese of California—Program of Convention Week, A. D. 1910. Reports to Diocesan Convention of 1910 on Representation in Convention and on Proposed Division of Diocese. List of Clerical and Lay Delegates to Diocesan Convention of 1910 and of Delegates to House of Churchwomen.

RESURGAM

These articles were gathered together by the Rev. Dr. John Bakewell, President of the Standing Committee.

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A. S. WEAVER, PRESIDENT

The Diocese of California

APPEAL FROM THE BOARD OF MISSIONS OF THE DIOCESE OF CALIFORNIA

To our Brethren of the Clergy and Laity:

Will you join us the Members of your Board of Missions in an effort to put our whole matter of Missionary resource on a new and what seems to us a more satisfactory plane in the Diocese?

Some times of year both under Church and civil conditions are better for producing results than others. There can be for example an especial getting the ear and interest of our people in Lent. This holds true of all religious duties. But what we have particularly in mind is the raising of our regular funds for Church Extension. Why not make one consistent sustained campaign for it throughout Lent and clear off what is expected of the respective congregations for missions in a worthy Easter offering. We realize that at first thought Lent may seem to be pre-empted by other claims. It may have become the custom, for instance, to devote the Easter offering to pay off arrearages in the current expenses of the congregations. That may have become so chronic that in some cases the change can not be initiated at once in the Lent which is upon us. It will perhaps seem too heroic. But we believe upon second thought, you will feel with us the advantage of such a Diocesan custom in itself. Instead of having our missionary apportionments—that is the estimated share of the whole expected from any given congregation—drag along through the whole year and drag heavily betimes-one good live Lenten rousing kept up week after week would probably produce an amount of Easter offering which would cover not only the apportionment for our Diocesan work but also that which we ought to meet for missionary work at large in the Church in its Domestic and Foreign field. The recent amendment of the Canon, permitting such concentration in lieu of the four quarterly collections for Church Extension in the Diocese, well opens the way for this. And that would leave the rest of the year clear for the objects within and without the Congregation. Perhaps too, the getting the finances of the Congregation in such shape that they need not depend upon the Lenten and Easter "home stretch" would be to their better satisfaction and advantage of the regular pay-as-you-go habit of the bills of the Congregation. Better vim in one part of Church financing generally helps the whole situation.

And then giving in Lent is a sensible and suggestive way of turning any self-denial we may practice to very blessed and definite account. Indeed it doubly blesses. It blesses the one who saves something by relinquishing luxuries or the like. It blesses the object to which it is given. And the incentive to that high plane of giving from a sense of responsibility and of gratitude to God for what He has given us, and of giving as a very part of Easter praise to objects outside of the Congregation is of the finer sense sort we hope to find in any helpful use of Lent.

The Board will endeavor to supply you with some reading matter bearing upon the proposed campaign and some of the members of the Board clerical and lay will, if desired, make appointments to speak so far as other occupations permit. And may we not have the help of the clergy in preaching missionary sermons and holding missionary promotion vestry meetings from time to time during Lent. Let it be "Campaigning" with all our might.

Realizing fully the different circumstances of different Congregations and leaving the campaign to any methods and measure of it the clergy and officers respectively may be able to initiate in their own way, we bespeak your earnest and wide-spread putting the shoulder to the wheel with us.

William F. Nichols.
John A. Emery.
Clifton Macon.
N. B. W. Gallwey.
H. S. Hanson.
W. A. M. Van Bokkelen.
Alexander Allen.
Cecil M. Marrack.
R. H. Hodgkin.
George E. Butler.
Francis Avery.
B. A. McAllaster.
A. C. Kains.

The Bishop's Office:
Diocesan House, San Francisco,
Feb. 9, 1910.

NOTES AND COMMENTS

The address of the Rev. W. M. Bours is changed to 1129 Leavenworth street, San Francisco.

St. Cecilia's Guild, Coalinga, at its January meeting appointed a committee to purchase a lot for the erection of a church in that thriving community.

On the second Sunday after the Epiphany Bishop Nichols visited St. Paul's Church, Visalia, and dedicated the new parish house.

All Saints' Church, Watsonville, marked the beginning of the year 1910 by the organization of a male choir of some twelve or fourteen members.

The Rev. F. C. Murgotten is acting as locum tenens at Christ Church, Sausalito, during the absence of the rector, who has just started on his trip to Egypt and the Holy Land.

Mrs. Weigle, the mother of the Rev. B. D. Weigle of St. Paul's Church, Salinas, passed away at Mountain View on the afternoon of January 19 after an illness of several weeks.

A reception to the Rev. W. H. Wheeler and Mrs. Wheeler was tendered them in the guild hall of St. Michael's church, Tuolumne, on the evening of January 19 on their return from their honeymoon spent in the East.

Work on the new chapel and guild-room belonging to St. Paul's parish, at Ninth and Oak streets, Oakland, is progressing rapidly, and the building will be ready for consecration some time during the spring.

The Rev. F. G. Williams, who recently resigned the rectorship of Calvary Church, Santa Cruz, to become a member of the staff of St. Mark's parish, Berkeley, has entered upon his duties as vicar of the new St. Clement's chapel, Claremont. His address for the present is 2309 Ellsworth street, Berkeley.

During the evening service at St James' church, San Francisco, on January 16, a sneak thief entered the vestry room and carried off a valuable overcoa belonging to one of the congregation.

Among the oldest subscribers to The Pacific Churchman, if not its oldest subscriber, is Dr. E. C. Stone, superintendent of the Yuba County Hospital a Marysville. Dr. Stone came to California in 1849, and was one of those who attended the services of Grace and Trinity parishes in the first edifices erected by this Church in San Francisco.

The February meeting of the Alameda County Sunday School Teachers' Association was held at St. Philip's, Fruitvale, on the evening of Monday the 14th The topics presented were: "Teaching the Catechism," by the Rev. Edgar F Gee, of St. John's Church, Oakland, and "Some Phases of Sunday-School Work," by the Rev. W. S. Stone.

The tenth anniversary of the entrance upon the rectorship of Trinity Church, San Francisco, of Dr. F. W. Clampett was commemorated on January 21 by a reception at the rectory at which something like three hundred members of the parish were in attendance. During the afternoon Dr. Clampett was the recipient of a handsome gold watch, the gift of the vestry.

Grace church, San Francisco, was packed to the doors on the morning of Sexagesima Sunday when the Rev. D. J. Evans preached his farewell sermon to the congregation worshiping in the temporary chapel erected since the fire on the cathedral lot. The text was from Psalm CXLIV.1, the opening words of the psalter for the day. At the close of the sermon the Communion was administered to practically the whole body of communicants.

The annual dinner of the Clerical Seminar was held at the Manx Hotel, San Francisco, on the evening of Monday, January 24, about forty of the members being present. At the election which followed the usual toasts the Rev. M. D. Wilson was elected president for the ensuing year, and the Rev. P. C. Murgotten, secretary.

Almost at the same hour when the procession was forming for the laying of the cornerstone of the new Grace Cathedral on the afternoon of January 24, Mr. H. J. Fisher, the aged sexton emeritus of Grace Church, passed away after a brief illness. It had been planned to have Mr. Fisher read the closing prayers at the ceremony, but instead Bishop Nichols had regretfully to announce his death. Mr. Fisher was a native of New South Wales, and had reached the age of 83 years.

St. Marks' Guild, San Leandro, having already in hand a considerable sum of money, decided at its January meeting to purchase a site for the contemplated church building on the San Leandro Road near Dutton avenue. The location is a very desirable one, and to secure what they require the ladies will be obliged to make an initial payment of $1,000. They are therefore making an energetic house to house canvass in order to procure the necessary subscriptions to enable them to get the property.

At the Church Club banquet at the Fairmont Hotel on the evening of January 24, Archdeacon Emery was the recipient of a handsome gold watch, the presentation speech being made by Mr. W. H. Crocker. Among the guests were Bishops Johnson, Moreland, and Partridge, Lieutenant-Governor Porter, and H. B. M.'s Consul-General Hearn.

The Church of the Advent, San Francisco, has purchased land on Fell street, near Franklin, for the erection of a church, guild hall, and parsonage, designs for which have been prepared, and the work will be begun at once. The site of the previous church on Eleventh street will remain in the hands of the parish for the present, but will eventually revert to business purposes.

Church of Our Saviour, Mill Valley. Two very handsome chairs of solid oak made by Geissler, were placed in the chancel of this church on Christmas Day last, by Mr. and Mrs. McCann and Mr. William Catton, in memory of Mrs. Catton, mother of Mrs. McCann and Mr. Catton. Mrs. Catton was confirmed in Grace Church, San Francisco, in 1856, was a regular attendant forty-two years, and a faithful, persistent worker in the Woman's Auxiliary from its start in this Diocese. Mr. and Mrs. McCann were among the first residents of Mill Valley, and whenever Mrs. Catton was in the Valley she attended the services there. It is very right and fitting that there should be a special memorial of such a faithful churchwoman and so devoted and persistent a worker. The chairs bear this inscription: "In loving memory of our Mother, Anna H. Catton. Whom the Lord loveth He Chasteneth."

Trinity Church, San Francisco, is holding special Lenten services which are particularly attractive to those who feel the need and help of the Penetential office and at the same time want a very plain talk on the stand of our American Church. The following questions are answered in such a way by the Rev. Fletcher Cook, Ph.D., that one has no doubt when leaving the building as to the strength of the Church's doctrine.

February 11th—Why am I an Episcopalian?

February 18th—What is a Reasonable Religion?

February 25th—What is The Catholic Church?

March 4th—What shall I do?

March 11th—What is the Resurrection?

March 18th—What is Heaven?

Special music at each service.

UNITED SERVICES

The United Wednesday evening services during Lent are as follows and commence at 8 o'clock:

Feb. 16th—St. Paul's Church, California street, near Fillmore. Preacher, the Rev. Fletcher Cook, Ph.D., Assistant at Trinity Church.

Feb. 23d—St. James's Church, Clement street and Sixth avenue, Richmond District. Preacher, the Rev. Robert Renison, D.D., Rector of St. Paul's Church.

March 2d—St. Luke's Church, Clay street, near Van Ness avenue. Preacher, the Rev. Frank Stone, M.A., Seamen's Institute.

March 9th—St. John's Church, Fifteenth street, near Valencia street. Preacher, the Rev. J. Wilmer Gresham, B.D., Dean of the Cathedral.

March 16th—All Saints' Church, Waller street, near Masonic avenue. Preacher, the Rev. George Renison, Vicar of the Chapel of the Incarnation.

The offerings at these services will be devoted to Diocesan Missions.

Music by the United Choirs of San Francisco.

DAILY NOONDAY SERVICES THROUGHOUT LENT

The Brotherhood of St. Andrew has again arranged its Noonday Lenten Services which are held in the Merchants Exchange Building on the second floor, California and Leidesdorff streets. These services are more particularly for men and boys and commence at 12:15 sharp. There is an attendance of about 65 and the whole service is very hearty and uplifting. The following are a list of the speakers:

Ash Wednesday, Feb. 9th—Rev. Frank Stone; Thursday (10th), Rev. Albert B. Shields; Friday (11th), Rev. J. P. Turner; Saturday (12th), Business holiday, no service; Monday (14th), Rev. H. H. Bell, D.D.; Tuesday (15th), Rev. George C. Adams, D.D.; Wednesday (16th), Rev. N. B. W. Gallwey; Thursday (17th), Rev. G. G. Eldredge; Friday (18th), Rev. William Rader; Saturday (19th), Rev. George Adams, D.D.; Monday (21st), Rev. Charles R. Brown, D.D.; Tuesday (22d), Business holiday, no service; Wednesday (23d), Rev. N. B. W. Gallwey; Thursday (24th), Rev. George C. Adams, D.D.; Friday (25th), Rev. G. G. Eldredge; Saturday (26th), Rev. William Rader; Monday (28th), Rev. W. Kirk Guthrie; Tuesday, March 1st, Rev. Robert Mackenzie, D.D.; Wednesday (2d), Rev. E. L. Parsons; Thursday (3d), Rev. John W. Sullivan; Friday (4th), Rev. G. E. Burlingame, D.D.; Saturday (5th), Rev. C. H. L. Chandler; Monday (7th), Bishop Moreland; Tuesday (8th), Rev. E. R. Dille, D.D.; Wednesday (9th), Rev. J. Wilmer Gresham; Thursday (10th), Rev. F. W. Clampett, D.D.; Friday (11th), Mr. G. Frank Shelby, the Western Traveling Secretary of the Brotherhood; Saturday (12th), Rev. J. R. Perkins; Monday (14th), Rev. D. Charles Gardner; Tuesday (15th), Rev. E. W. Couper; Wednesday (16th), Rev. Cecil Marrack; Thursday (17th), Rev. F. W. Clampett, D.D.; Friday (18th), Rev. Alexander Allen; Saturday (19th), Rev. Fletcher Cook, Ph.D.

HOLY WEEK

Monday March 21st, Rev. Robert J. Renison; Tuesday (22d), Bishop Moreland; Wednesday (23d), Rev. Cecil Marrack; Thursday (24th), Rev. Albert B. Shields; Friday (25th), Bishop Nichols; Saturday (26th), Rev. Alexander Allen.

IN THEIR DEATH THEY WERE NOT DIVIDED

Since the last Pastoral, Mr. Henry J. Fisher, the venerable sexton emeritus of Grace Church, whose connection with the parish dates back to January 27, 1854, when he came to San Francisco on the steamer Golden Gate with Bishop Ingraham Kip, has been called home. On Sunday morning last, as he was on his way to the service in company with his little grandson, Frank Belcher, he fell, mortally stricken, at the very doors of the church, and after lingering in a state of unconsciousness till 3 o'clock the following afternoon, breathed his last, by a striking coincidence at the time the ceremony of the laying of the cornerstone of the new Cathedral was in progress. The funeral was held in the church on Wednesday, the 26th inst., and was largely attended by members of the congregation. Mr. Lansing M. Ringwalt, (senior warden), Mr. Kirkham Wright (junior warden), Mr. Charles Osborne, Mr. C. W. Clark, Mr. W. Morgan and Mr. Henry Williams, sole survivors of the Vestry of 1856, acted as honorary pallbearers, Miss Pearce, a member of the quartette in Old Grace Church in the early days of Dr. Foute's rectorship, sang "Angels Ever Bright and Fair," and Mr. W. McMillan, the hymn, "Lead, Kindly Light," with Mr. Holt at the organ. A large cross of violets and autumn leaves at the head of the casket spoke the regard of the vestry of the church. The rector of the parish, who officiated, in a few brief words remarked on the singular providence which had decreed that this venerable old man's life should synchronize to the very hour with the existence of the church with which from its beginning he had been connected. He was its Alpha and Omega. "We had hoped," he said, "to confide our dear and honored friend to the tender care of the cathedral regime, as a sacred legacy, but it was not to be. God had ordered otherwise. He has sung his 'Nunc Dimittis' and passed into another Golden State."

The interment was in the Masonic cemetery. There, after a long life of honorable service in the House of God, lies the tired body of the good and faithful Christian pioneer, and his works do follow him.—*Grace Church Pastoral.*

Entered into rest at Green Cove Springs, Fla., on February 1, 1910, the Rev. George Dent Silliman, D.D, rector of the Church of St. John the Evangelist, Stockport, N. Y., former rector of Trinity Church, San Francisco, and of the church at Napa City, California, in the 69th year of his age.

Jesu! Mercy!

The Rev. L. B. Ridgely, dean of Boone University, Wuchang, China, and Mrs. Ridgely are expected to arrive in San Francisco about March 1st. Mr. Ridgely wishes to meet students especially, hoping to secure teachers for his work.

CALIFORNIA BRANCH OF WOMAN'S AUXILIARY TO THE BOARD OF MISSIONS.

President: MRS. LOUIS F. MONTEAGLE, 2516 Pacific Ave, San Francisco.

Secretary: MRS. A. M. LAWVER, 1326 California Street, San Francisco. Telephone Franklin 5461.

Recording Secretary: MISS K. W. STONEY, 3294 Jackson St., San Francisco.

Secretary for Mission Study: MRS. C. EDWARD HOLMES, Belvedere.

Secretary Babies' Branch: MRS. W. F. NICHOLS, 1215 Sacramento Street, San Francisco.

Treasurer: MRS. LLOYD M. ROBBINS, 2203 Sacramento Street.

Correspondent Church Periodical Club: MRS. GAILLARD STONEY, 3294 Jackson Street, San Francisco.

Secretary Junior Auxiliary: MRS. J. B. BABCOCK, 1120 Broadway, San Francisco.

QUIET DAY FOR WOMEN

The Bishop of California invites the women of the diocese to the Quiet Day which he will conduct in St. Stephen's Church, San Francisco, on Wednesday in Ember Week, February 16th. Under the auspices of the Woman's Auxiliary.

General subject: The I in "I believe."

10 a. m.—Holy Communion.

12—Prayers for Missions.

1 p. m.—Intermission.

2 p. m.—Litany and Intercessions.

3 p. m.—Evening Prayer.

Quarterly Meeting, Marin County Branches—Thursday, February 24th, on arrival of 1 p. m. train from San Francisco, at St. John's Church, Ross, the Rev. Herbert Carroll, rector. Speaker: Our Own Missionary, the Rev. John W. Nichols.

Diocesan Meeting, Monday March 7th, 2 p. m., at St. Paul's Church, San Francisco, the Rev. Dr. Renison, rector. Full announcement in the churches.

The Interparochial Missions Class, under the leadership of Miss Fiedler, meets

weekly during Lent on Tuesday mornings, 10:30 to 12 o'clock, in the Guild Room of Trinity Church, San Francisco. Topic: Japan. The change of topic from "Indians" to "Japan," as announced, is due to inability to get adequate textbooks for the study of Indian Missions. The class is open to all interested to join it.

The Normal Training Class, under Miss Fiedler, meets every Thursday morning, from 10:15 to 12 o'clock, in Diocesan House. All desirous to become leaders of Missions Study Classes are advised to avail themselves of this privilege.

THE SEMI-ANUUAL

Friday morning in Convention week found the Auxiliary in goodly numbers at the opening service in St. John's Church, San Francisco.

The Bishop, assisted by the Rev. E. H. Benson, rector of St. John's Church, and the Rev. L. C. Sanford, Secretary of the Eighth Missionary District, celebrated the Holy Communion.

The Auxiliary was twice glad to have as preacher the Right Rev. Dr. Robinson, Bishop of Nevada, as he had been prevented coming for a previous occasion.

Bishop Robinson had for his theme "The Personality of Christ," and the moments, as they sped all too swiftly, will long be remembered as a time of wonderful realization of the mystery and majesty of the Incarnation.

The offering at this service and at the afternoon meeting was given, half to the Bishop of Nevada, half Our Own Missionary.

The ladies of Trinity Church were hostesses at the pleasant luncheon hour.

The Semi-Annual Meeting at 2:30 p. m., in the Guild Hall, was opened by the Bishop with prayer.

The roll call by branches, with the request that other parishes and missions represented would respond, showed thirty-nine organizations present.

The president in her address spoke feelingly of the Auxiliary's thirtieth anniversary, to be kept on the following Wednesday, and made a strong appeal for a deeper realization of individual responsibility for the things that the Auxiliary stands for.

The Bishop spoke of the Auxiliary's encouraging growth and of the reciprocal helpfulness of the House of Churchwomen and the Auxiliary in California.

Always ready to stimulate Auxiliary resources, he asked that the Altar Fund be so reinforced as to provide the two altars needed just now in the diocese, in commemoration of our thirty years, and that the Bishop's Auxiliary Fund be so augmented that he may apply from it, this year, thirty dollars monthly to the continuance of the Chinese work in San Francisco so dear to us as Deaconess Drant's founding—and in ensuing years increase this sum to meet the gradual withdrawal of Mrs. Matthews's contribution.

Bishop Robinson gave the story of his Nevada, speaking to many old friends of the "Territory," and winning all for his diocese.

The singing of "Ye Christian Heralds" fitly heralded Our Missionary to China. Mr. Nichols gave us a special treat, the "first view" of his plans for a catechist school in Shanghai, where shall be trained native helpers and a native ministry. His final appeal was that our interest go first to God and then to the mission field.

Deaconess Hodgkin told of the Berkeley Deaconess School.

GOOD SAMARITAN HOSPITAL, VALDEZ, ALASKA

Miss Fiedler spoke on Mission Classes.

The Rev. L. C. Sanford, our own District Secretary, was delightfully humorous as well as convincing, especially in his exposition of the need and the value of the Pacific Churchman.

"Blest be the tie that binds" was sung, and with the Bishop's benediction closed the happy day.

The semi-annual conference of Diocesan and Parish Officers in the afternoon of the day preceding the Semi-Annual Meeting, was engaged in discussion of the several lines of Auxiliary work and was made opportunity to hear what was going on in the missions represented. It was decided, on motion, that hereafter the offerings at Annual and Semi-Annual Meetings be given to missions. Branches were urged to keep up and enlarge the regular funds, and Mrs. Sherman gave a full and very compelling account of the United Offering.

AN ANNIVERSARY SERVICE

On the morning of the Feast of the Purification, in St. Luke's Church, San Francisco, the Bishop, assisted by the rector, the Rev. Edward Morgan, celebrated the Holy Communion, in special commemoration of the founding of the Auxiliary, thirty years ago that day, February 2, 1880. The Bishop, in his address, recalled the dominant motive of the Auxiliary as expressed in its first printed report, and traced its continuous impulse through all succeeding years—the spiritual upbuilding was the motive and purpose for the material giving. He spoke of the founders, some of those who had continued their work and after the service we gathered at the last pews and listened to Mrs. Clark's reminiscences of the faithful women who with her, in Mrs. Lafayette Wayward's parlors, under Mrs. Pomeroy's leadership, organized the Auxiliary in California.

At the February Diocesan Meeting the Auxiliary had the almost unexpected pleasure of hearing the Rev. A. A. Gilman speak of the Church in China, and of the great work before our mission in Chargsha "The Inviolable City" of Hunan Province.

THE ALTAR FUND

All readers of the paper are asked to consider the following: The Altar Fund of this Branch is designed to unite all places in the diocese where the H Communion is celebrated, in the build of altars for new mission stations, by annual gift of one dollar or more, at the Feast of the Transfiguration. Bishop and the Auxiliary desire to pl two altars in this year of commemo tion. We ask every branch to enla its giving, and we particularly ask clergy who serve at our altars in a place whatsoever in this diocese to that their altars are represented in t most sacred service.

LATEST ALASKA NEEDS

Miss Emery asks that our hospi gifts be sent to Miss Carter, Fairban who commends specially the box Calif nia sent her last year. Secretaries w please keep Miss Carter's list.

St. John's-in-the-Wilderness,
Allakaket, Koyukuk River, Alaska
Alaska, Decber 1, 19

Deaconess Carter writes:

Our boxes this summer, or, rather, t fall, for it was very late when th reached us, were splendid, and the res is, that our people are well and co fortably clad, and baths and clean cloth are very fashionable.

We shall be most grateful for anythi that may be sent us in the way of wa underclothing for men, women and ch dren. We should like flannel shirts f men and boys, and if flannel is not po sible, outing flannel. Sweaters for m and boys. There are, I think, kha suits for boys that are inexpensive. P haps someone here and there might willing to send us one of these hea weight suits by mail for our little bo Overalls for men and boys—the heav weight ones are most satisfactory, b the light-weight material wears out in very short time. Some corduroy trou ers (short ones) were sent last ye which are a joy. As warm dresses possible for our girls, and second-ha clothing for our women. Flannel pet coats, children's nightgowns or pajama baby clothes, old linen, socks and stoc ings; a few toques. Mittens, scarfs a wristlets are sent by many friends mail, and I would specially like son knitted knee protectors, for we have great deal of rheumatism to contend wi and these knitted knee protectors—pr ferably of red wool—are invaluable. Fla nel blouses we are always most happy get. Canton flannel or flannel drawe for the little ones, with waists. Ba

vels, washrags and soap we are glad get. Some red flannel to use in mak- our boys' winter caps. Some ties men and boys.

For Christmas—Dolls, knives, mouth rps, hnadkerchiefs, toys for the chil- en's stockings.

And we need a few more blankets, ree or four one-pound packages of & B. plain gauze bandages, assorted. e have sufficient surgical gauze and ab- rbent cotton, but I should be glad to ve some mustard leaves. Sample bot- s of drugs are often sent in the boxes, d these I am always glad to have. Two ars ago quite a quantity of Paracamph is sent in sample bottles, and that we ared with white men throughout this strict. Malted Milk and Mellin's Food, too, both of which we have used with the sick, come in this way. After Bishop Rowe returned from Nolan Creek, in 1908, he asked me to send some drugs and dressings to the miners there, and when I was in Wright City this fall the man to whom they had been sent thanked me in the name of the men, and asked if they might have some more. So I have a large package ready to send by the first man who can take it. Only drugs in tablet form can be sent this time of the year, for many of our liquid drugs freeze even in our cabin, in the 50 degrees and 60 degrees below zero weather that we have just been having. I wish that the Bishop could have heard these men ask about him and speak of his visit to them.

District of Olympia.—Mrs. C. A. Pratt, president of the Tacoma Branch of the Woman's Auxiliary, sailed on January 27th for a two months' visit to the Hawaiian Islands.

Mrs. F. W. Keator addressed the Trinity Branch of the Auxiliary, Tacoma, on January 19th, on the subject of Bishop Spalding's work in Utah.

A large reception to the Churchwomen of Tacoma was given on January 15th at the spacious residence of Mrs. J. C. Stallcup on Park Heights. Although the gathering was social in character, its primary purpose was the discussion of the missionary work of the Woman's Auxiliary. An offering of about $25 was taken for the Church's work in Utah.

Convention Week

Convention week is made much of in ne Diocese of California. While the usiness of the legislative body is the rime occasion for the gathering in San rancisco of delegates from all the par- shes and missions in the diocese, other eatures have been added, ecclesiastical unctions of more than local interest, ser- ices for the Sunday Schools, the Broth- rhood of St. Andrew, and the Daughters f the King, the semi-annual meeting of he Woman's Auxiliary, social reunions f the clergy and laity, until the week as come to be a rallying time for the hole diocese.

Until 1903, it was the custom for the convention to accept the hospitality of whatever parish was foremost with its in- itation, and the older attendants will re- nember that previous to the setting off f Los Angeles, that city had more than nce been the host of convention. But in 902 it was resolved "to hold the annual neetings hereafter in Grace Church, San Francisco," the reason being the prox- mity of the California Street Church to he Occidental Hotel where the greater umber of delegates were entertained, nd whose genial proprietor, the late Ma- or Hooper, extended a welcome which made the yearly gathering seem like a family reunion. After the earthquake Trinity parish, whose edifice was the only large city church left standing, cor- dially opened its doors to the diocese, and for the past three years the convention has met there. There was a special fit ness, however, in the meeting being held this year in St. John's, the first church building to be restored after the disaster of 1906. Plans had been laid for the con secration of this Church on Septuagesima Sunday as the first feature of conven tion week. The non-arrival of the fur niture and the wet weather which retard ed the setting of the concrete in the lob by and aisle prevented the carrying ou of this arrangement, and made it neces sary to hold the Sunday School mass meeting in the Guild Hall.

The Sunday School Rally

At three o'clock on Sunday afternoon January 23d, delegates from thirty-seve Sunday Schools assembled. The service published by the Board of Missions fo Missionary Day was read by the Rev Clifton Macon, and a very interesting ad dress on the Indian work in Minnesot was given by the Rev. E. W. Couper. Rector of Christ Church, Alameda. The Advent offering made throughout the di- ocese for the salary of a Sunday School Field Secretary, and amounting to $633.85, was presented. Two banners had been provided as prizes, one to be presented to the parish, and the other to the mission making the largest per capita offering, but owing to incomplete returns, the presentation was postponed.

A very interesting feature of the occasion was the awarding by the Bishop of the Crocker medal to Miss Olive Parkinson of St. John's Sunday School, Oakland. This medal offered by Mrs. W. H. Crocker is given every year to that Sunday School pupil who shall pass the best examination on the subject of mission study selected. The contest is open to all the Sunday Schools in the diocese. The topic this year was "Overcoming the Dragon." Dean Macon in naming the winner commended the paper by Miss Ruth Oliver, also of St. John's School, as deserving honorable mention.

Grace Cathedral

Long before the hour for laying the cornerstone of Grace Cathedral, the high bank on the west side of the Cathedral site, and California Street, between Taylor and Jones, was crowded with interested spectators. Meanwhile under the direction of Dean Macon, the master of ceremonies, and his aides, the procession was forming in the parlors of the Fairmont Hotel, and about three o'clock the long line of clergy and laity, headed by the united choirs of the parishes about the bay, singing as a processional Heber's famous hymn to the Trinity "Holy, Holy, Holy"' emerged from the Mason street door and following Mason Street to California, thence through Taylor, entered the grounds by the Sacramento street gate. The procession included besides the choristers, the lay delegates to the Convention and the House of Church Women, the clergy of the city churches, and the clergy of the diocese. At the end of the procession was the Bishop of California, who was immediately preceded by the invited guests, the Bishops of Los Angeles, Sacramento and Kyota, the Rev. Sebastian Dabovich, representing the Servian Church, the Governor and Lieutenant Governor of the State, and by the Chancellor of the diocese, the architect, the Cathedral Corporation, the retiring Rector of Grace Church, the Rev. David Evans, and the Dean-elect, the Rev. J. Wilmer Gresham. These who have been specifically named took their places on the temporary platform where also the members of the Crocker family and several ladies prominent in the diocese had been accorded positions, and the remainder grouped themselves as near as possible. Just as the Bishop of California began the services a smart shower of rain and hail be-

THE PROCESSION ON ITS WAY TO THE LAYING OF THE CORNER STONE OF GRACE CATHEDRAL

BISHOPS AND CLERGY IN THE PROCESSION

gan to fall. Umbrellas were everywhere raised, but could not prevent surplices from becoming draggled. Unfortunately the noise of the storm prevented the service from being heard beyond the platform, and numbers both of the clergy and laity were driven to seek a more substantial shelter than the umbrellas afforded. At the proper time the list of articles to be deposited in the cornerstone (printed in another column) was read by the Rev. Dr. John Bakewell, President of the Standing Committee, the Bishop using a silver trowel, laid the mortar, and, as the great stone swung into its place, struck it three times with his hammer, saying: "In the Name of the Father, and of the Son, and of the Holy Ghost. Amen. I lay the cornerstone of a Church to be here builded to the glory of the ever blessed Trinity, and in honor of Christ our Lord, the Incarnate Son of God, under the name of Grace Cathedral: and to testify to the Gospel of the Grace of God, as a House of Prayer for all people, and for the ministration of God's Holy Word and Sacraments, according to the use of the Branch of the Holy Catholic Church known as the Protestant Episcopal Church in the United States of America. Other foundation can no man lay than that is laid, which is Jesus Christ."

After the singing of Gounod's "Praise Ye the Father," three brief addresses were made, by the Rt. Rev. William Hall Moreland, D.D., Bishop of Sacramento, the Hon. James N. Gillett, Governor of California, and the Rt. Rev. Joseph Horsfall Johnson, D.D., Bishop of Los Angeles. The closing collects were said, the benediction given, and the first step in the erection of the great church was accomplished.

The Convention

On Tuesday morning, St. Paul's Day, the Holy Communion was celebrated in the presence of a congregation which completely filled the new St. John's Church. The Bishop of California was the celebrant, the Bishop of Sacramento reading the Epistle, and the Bishop of Los Angeles the Gospel. Upwards of sixty clergy of the diocese entered the Church in procession and occupied seats in the chancel and choir. The Bishop's annual address took the place of the sermon, and dealt with the spiritual welfare of the diocese, a large portion being devoted to the elucidation of spiritual honesty.

Immediately after the service the Convention met for organization. Fifty-four clergymen and thirty-five parishes answered to the roll call. The Rev. M. D. Wilson was re-elected secretary and selected Mr. George Hooke and the Rev. W. R. H. Hodgkin as his assistants.

After luncheon, the nominations for the several elective offices, and the report of the Committee on Canons claimed the attention of the meeting. The changes proposed were of minor interest, and with one exception occasioned little discussion, that one being the proposal made by Mr. Vincent Neale to change the time of annual parish elections from Advent to Lent, and the date of Conventions from January to May. Both of these changes involved a return to the custom which prevailed twelve years ago and were defeated in a vote by orders.

An important report on Wednesday morning was that read by the Rev. Dr. Bakewell on behalf of the Committee on the lectionary recommending some 200 changes in the Scripture lessons at morning and evening prayer, and petitioning the action thereon of the General Convention. The report was adopted without discussion. Indeed, a report of this character should be in print and in the hands of the delegates previous to the meeting of Convention, otherwise intelligent discussion is impossible.

At eleven o'clock the joint session of the Convention and the House of Church Women was held to consider the missionary and social service interests of the diocese. The reports of the Board of Missions, the Archdeacon and the Deans of Convocations were presente The report of the Social Service Con mission was offered by the Chairman, t Rev. C. M. Marrack, who read the maj part of it, the topic "Public Health however, being read by Dr. George Baker, and the chapter on "Child L bor," by the Rev. C. N. Lathrop. T report was of intense interest and 7 copies were ordered printed.

The afternoon of Wednesday was d voted to the consideration of two al sorbing topics. The first in interest an importance was the proposed cession that portion of the diocese constitutin the convocation of the San Joaquin the General Convention for a new Mi sionary District. The debate was e ceedingly one-sided, only one voice b ing lifted up in opposition on the groun of sentiment, the speaker voicing wh was conceded by all the delegates fro the affected territory, who neverthele favored the measure, the unwillingness lose the pastoral oversight of a belove and honored diocesan. When the vo was called for the resolution to divid was passed with but one dissenting voic The resolution of convention was onl the initial step. The subordinate res lutions, (1) to take steps to secure th consent of three-fourths of the parish within and without the affected distric (2) to petition the General Conventio to establish the proposed Missionar District and elect a suitable person a its Bishop; (3) to instruct the deputi to General Convention, were passed as matter of course. A resolution offere by the Committee on Division to chang the name of the Diocese of California t that of San Francisco was lost.

The second topic was a propose change in the clerical and lay represen tation in Convention. The Committee o Seven to whom the matter was referre a year ago brought in a majority and mi nority report. In regard to the clerica representation the Committee, thoug divided as to the details of the chang in the canon, were evidently in harmon as to the purport of the proposed action viz., to restrict the clergy entitled t seats and votes to those actually resi dent and at work in the diocese as well a canonically connected. This part of the report was not reached in the discussion, the entire attention of the Convention centering on lay representation. The majority report opposed any change in the present status; the minority favored a scheme of graded representation by which the larger parochial organizations should be given a larger number of delegates than the smaller bodies and a corresponding vote. The debate was sharp

REV. SEBASTIAN DABOVICH OF THE SERVIAN CHURCH IN THE PROCESSION

BISHOP NICHOLS LAYING THE CORNER STONE

.nd lengthy, being carried over to Thurs-lay morning, and at its close the whole ubject was referred back to the Com-nittee for another year.

The Election

The Chancellor, Mr. A. M. Drown was eappointed by the Bishop.

The election resulted as follows:

1. Board of Directors of the Corpora-ion of the Diocese — The Ven. John A. Emery, the Rev. D. O. Kelley and Messrs. William H. Crocker, A. N. Drown, John Landers and W. A. M. Van Bokkelen.

2. Registrar — The Rev. W. A. Brew-er.

3. Standing Committee — Clerical, the Rev. Messrs. John Bakewell, D.D., David J. Evans, J. Wilmer Gresham and E. L. Parsons. Lay — Messrs. A. N. Drown, C. D. Haven, L. M. Ringwalt and W. A. M. Bokkelen.

4. Board of Missions — Clerical, the Rev. Messrs. Alexander Allen, C. M. Marrack, and W. R. H. Hodgkin. Lay — Messrs. Francis Avery, George E. Butler, George H. Kellogg and B. A. McAllister.

5. Deputies to General Convention — Clerical, the Rev. Messrs. J. A. Emery, N. B. W. Gallwey, H. S. Hanson and E. L. Parsons. Lay—Messrs. William H. Crocker, A. N. Drown, C. D. Haven and W. A. M. Van Bokkelen.

6. Alternate Deputies — Clerical, the Rev. Messrs. C. N. Lathrop, Clifton Macon, C. M. Marrack and E. F. Gee. Lay — Messrs. A. S. Bacon, E. D. Beylard, George E. Butler and A. C. Kains.

The House of Church Women

While the Convention was at work in the Church, the House of Church Women was holding its sessions in the Guild Hall. In addition to the reports of Committees sitting ad interim, and covering such topics as the missionary work in the diocese, Social Service, Sunday Schools, Church Charities and Institutions. Special addresses were given by the following:

The Rev. A. B. Shields on The Emmanuel Movement.

The Rev. C. N. Lathrop on Sisterhoods.

The Rev. E. L. Parsons on the Deaconess' School.

Dr. Frances Greene on Social Purity.

The Rt. Rev. S. C. Partridge, D.D., on the Church in Japan.

The Rev. C. H. L. Chandler on The Orphanages.

The visiting Bishops of Los Angeles, Sacramento and Nevada were also introduced and spoke briefly.

The election resulted in the choice of Mrs. George H. Kellogg as President, to serve for another two years. Vice-Presidents, Mrs. Gaillard Stoney and Mrs. G. D. Ruggles.

Secretary and Treasurer — Mrs. T. P. Woodward.

Board of Missions — Mesdames D. O. Kelley, L. C. Sanford, O. N. Wright, J. P. Pryor, J. E. Hughes and Mrs. Lyon.

The Woman's Auxiliary

The semi-annual service of the Woman's Auxiliary was held in St. John's Church on Friday morning. The Bishop of the Diocese was the celebrant, and the Rt. Rev. Henry D. Robinson, D.D., Bishop of Nevada, was the preacher. In the afternoon a gathering which taxed the capacity of the Guild Hall, listened to addresses by the Bishop of the Diocese, the Bishop of Nevada on the work in his district, the Rev. John W. Nichols on the proposed Catechists' School in Shanghai, Miss Anita Hodgkin on the School for Deaconesses, Miss C. L. Fiedler on Mission Study, and the Secretary of the Eighth Department.

Evening Services

The annual missionary meeting was held in St. John's Church on Tuesday evening. A large number of clergy entered in procession and occupied seats in the choir. The brief services consisted of the hymns, creed and collects. Three inspiring addresses were given. Bishop Moreland of Sacramento spoke of the work in his district, the Rev. John W. Nichols, "Our Own Missionary," described the conditions of work in China, and Bishop Partridge of Kyoto, presented the cause in Japan.

On Thursday evening the usual service for the Brotherhood of St. Andrew, and the Daughters of the King, was held in the Church, the address being made by the Bishop of Kyoto. At the close of the service the congregation adjourned to the Guild Hall where refreshments were served and informal speeches made.

Social Gatherings

The annual dinner of the Clerical Seminary was held at the Manx Hotel. Covers were laid for about twenty-five of the clergy. The Rev. M. D. Wilson was elected President, and the Rev. F. C. Murgotten Secretary and Treasurer for the ensuing year. Interesting speeches and discussions filled the evening.

At the same hour the annual dinner of the Church Club was held at the Fairmont. Mr. A. N. Drown acted as toastmaster. Bishop Nichols, Bishop Partridge and Lieutenant Governor Warren R. Porter addressed the Club, and Mr George E. Butler also spoke on the Laymen's Missionary Movement. An interesting feature of the occasion was the presentation of a gold watch to the Ven. John A. Emery in recognition of his untiring services as the Archdeacon of the Diocese. The presentation speech was made by Mr. William H. Crocker.

Bishop and Mrs. Nichols gave the usual largely attended reception on Wednesday night at the Episcopal residence to the Church people of San Francisco and visiting guests.

In point of numbers attending, in the spirit of harmony which prevailed, in missionary zeal displayed, as well as in the importance of the themes discussed. the sixtieth convention of the diocese was second to none of its predecessors.

HOUSE OF CHURCHWOMEN

The House of Churchwomen held its fifth annual meeting in the Guild Hall of St. John's Church. The sessions began on the afternoon of January 25th, the day of the opening of the convention, and were continued during Wednesday and Thursday morning. Delegates were present from fifty-two parishes and missions, making an attendance of fully one hundred and fifty women.

One of the matters of first importance to come before the house was the election of a president to serve for the ensuing three years, and Mrs. George Herbert Kellogg was uanimously chosen. Mrs. Kellogg has been the president of the House of Churchwomen since its beginning, and her wise leadership is thoroughly appreciated by the members. The number of vice-presidents in the Convocation of San Francisco was increased to two, and Mrs. James Ruggles was elected the second vice-president. Two ladies from each convocation were elected to serve on the Board of Missions—Mrs. D. O. Kelley and Mrs. L. C. Sanford, from San Francisco; Mrs. O. U. Wright and Mrs. J. P. Pryor, from San Jose; and Mrs. O. D. Lyon and Mrs. J. E. Hughes from San Joaquin.

Reports of the various committees indicated activity throughout the year. The Social Service Committee has held joint meetings with the Social Service Committee of Convention. The Sunday School Committee has co-operated with the Diocesan Commission in increasing interest in Sunday school work. The Board of Missions has supplemented the work of the Diocesan Board in the endeavor to arouse each parish and mission to meet its apportionment. The committee on church charities and institutions presented these various diocesan activities.

The possibilities of special service and devotion among women in the Church, in sisterhoods and in the Order of Deaconesses, were presented by the Rev. C. N. Lathrop, warden of the Community of St. Saviour, and the Rev. E. L. Parsons, who is in charge of the Diocesan Training School for Deaconesses.

The House was honored by the presence of the three visiting bishops, as well as by words of affectionate greeting from its own beloved Diocesan. Bishop Partridge of Kyoto gave the address of the morning on Thursday.

The sustained interest of the women in attendance throughout the sessions was probably greater than in previous years, and a large number were present to sing together the closing hymn at noon on Thursday, after which the Rev. D. O. Kelley pronounced the benediction.

General News and Notes

By the will of the late Dr. W. R. Huntington, one-tenth of his estate was bequeathed to Grace Parish, New York; and of the remaining sum between five and six per cent passed to the New York School for Deaconesses and the parish of All Saints, Worcester, Mass.

It is almost exactly a quarter of a century since General Gordon was slain at Khartoum by the followers of the Madhi, and sixteen years since the cornerstone was laid of a cathedral to be erected near the spot to his memory. Unfortunately, while other religious bodies, including the Roman Catholics, and even the Mohammedans, have been putting up fine buildings in the city, the completion of the Anglican Cathedral has been delayed through lack of funds. Preaching the other day in Westminster Abbey, the Bishop of London called attention to this situation and pleaded for its removal. It would seem as if this "warrior of God, man's friend, and tyrant's foe," to use Tennyson's characterization of him, deserved well enough of his country to have what started as a national memorial to him brought to dignified completeness.

The unhappy conflict between Church and State goes on in France, with loss to every one concerned and the serious hampering of public education. So far as can be determined from the outside, even Protestants are worse off than they have ever been before, and the Roman Catholic Bishops are loud in their denunciations of the attitude of the education office. The latest development has been the bringing of a suit against the Archbishop of Rheims by some thirteen hundred teachers on the score that he has libelled them in asserting that they deliberately falsify the national history and teach atheism and immorality.

Churchmen whose sons are being educated at the University of Virginia are endeavoring to provide for the more adequate meeting of the religious needs of the situation. Hitherto the Church in Charlottesville has been the nearest available place of worship for Church students; but the fact of its remoteness from the university buildings, and the further fact that it is a parish church, have seriously handicapped it in its efforts to serve them. What has now happened is that it has come to be seen that the duty of ministering to the student body is not a parochial but either a diocesan or a general duty. Hence a movement is on foot to secure funds for the erection and equipment of a suitable church building in near proximity to the campus, and already lots ideally situated as a site have been purchased. It is hoped that our wealthy Virginia Churchmen will see their way at once to push this admirable plan to its proper completion.

A new Church summer conference is to be founded this year. It is to be held at Raleigh, and is made possible through the enterprise of the trustees of St. Mary's School, who have invited the clergy and laymen of the two Carolinas to spend the week of June 20th to 25th at the school, entertainment to be provided by the trustees. On one of the days covered by the conference a North Carolina Laymen's Conference will be held, to be in charge of a new society of laymen just formed at Raleigh, on the line of the Laymen's League and Seabury Societies of other cities. The school has accommodations for 175, and with its new dining hall, one of the finest in the whole South, and its other buildings, is admirably equipped for such conference. Some from beyond the borders of the Carolinas will be received if room remains. It is hoped to make this conference an annual one.

The Church Summer Conference that been conducted for the last four years by the Seabury Society of New York, meeting first at Richfield Springs an then at Northampton, has been tran formed to a committee that is fully repr sentative of the Church, and the date f 1910 has been fixed for July 17th to 31s The place will be the Episcopal The logical School, Cambridge, as last yea The reason for the change is that th Conference has outgrown the societ which is local to New York, and d serves by its usefulness a larger an stronger backing. The new committe is:

The Rev. Philip H. Rhinelander Cambridge, chairman, the Rev. Dr. Sam uel Hart, the Rev. Dr. J. G. H. Barr the Rev. Dr. Max. Kellner, the Re Philip Cook and the Rev. Samuel R. Col laday; Messrs. Eugene M. Camp, wh founded the conference; Robert H. Gardi ner, president of the Brotherhood; Bur ton Mansfield, a member of the Boar of Missions, and John A. Ely, treasure of the Seabury Society; Mrs. R. W Woodward of New Haven, the Misse J. T. Bumstead and E. H. Houghton o Cambridge, Miss Marian DeC. Ward o Boston and Miss A. W. Fisher of Phila delphia. At a meeting of the committe just held, Messrs. George Wharton Pep per and Thomas Nelson Page wer elected to membership, and Miss Houghtor was elected secretary and Mr. Eugene M Camp, treasurer.

The new name will be the "Conference for Church Work," but the old lines will be followed, save that new and better courses of study, especially normal classes for mission study, will be added Prof. Rhinelander will have charge of the program as chairman of that committee. So successful has been the conference, the only one thus far in the Church, and its usefulness to Bible and mission study is so great, that a permanent location is to be provided for it, in which location other Church summer meetings will be established. Some financial support has already been secured for such permanent location.

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AN APOLOGY

The editors tender their sincere apologies to the Bishop of New Mexico and Arizona and the Bishop of Spokane for the misadventure whereby, in the last issue of this paper, the name of the latter was appended to the portrait of the former.

Literature of the Day

Orders and Unity.—By Charles Gore, .D., D.C.L., LL.D. E. P. Dutton & Co. 1.35 net.

It is impossible in the space permitted s here to touch on all the problems aised by this volume, the substance of /hich was delivered as Lent lectures at Birmingham a year ago, the last twenty-hree pages being preached as a sermon t Great St. Mary's, Cambridge. Were t not that its author states at the outset hat he intends to treat his subject "in strict deference to historical science and he criticism of the New Testament and other early documents," we might dismiss his work with the statement that it is simply a dilution for popular use of his earlier volume on "The Church and the Ministry." As it is the lectures call for some brief survey; the more so that there is scarcely a page of them on which we do not find some inference or some statement to which a more exacting scholarship would demur.

In the first place, the book takes very little note of the discoveries of the past half century, whether liturgical or historical, nor is anything said about the perpetuation by the church in Armenia of the Alexandrian method of appointing to the episcopate up at least to the thirteenth century. Further than this, the lecturer seems to be entirely unaware of the fact that it was South and East of the Egean that the Church had its early triumphs and that the forms of its early life were molded, and that everything which we know as the system of the West is a later and a post-Nicene development. In taking for granted the existence of an organized Church with a single bishop at its head in Rome "early in the second century," the facts of history are ignored and the testimony of Justin Martyr and Epiphanius is disregarded.

Again: Bishop Gore addresses himself to a situation which seems unhappily chosen when he selects for the point of his attack either certain of our separated brethren or such critical extremists as Schweitzer and Loisy, and ignores the steadily increasing number of Anglican authorities whose position is not his, as well as that great body of continental scholarship at whose bar the historical facts form the ground work of all discussion. Surely the Bishop of Birmingham must be aware that the men he has designated do not represent the consensus of opinion in France or Germany, and that what he has to reckon with is not Loisy and Schweitzer and Dr. Denney, but a wider and more discerning group which appeals to all the history and all the documents, while using the finest weapons in the armory of research, and adhering resolutely to that constitutional conception of the Church which covers all the facts and shuts its eyes to nothing in the story of her long development. If we may venture a suggestion, it is that the author of these lectures is not yet quite clear in his own mind as to the authority even of the New Testament, but oscillates between the view of it which obtained with Calvin and the Schoolmen and the view of Pfleiderer and Van Manen. He is also, it seems to us, involved in the tangles of a stage in the discussion which has been long ago abandoned — at least in this country and on the Continent,— and is forgetful of the fact that critical and historical investigation, as we understand the terms to-day, form a living science, and move, whenever facts arise within their field which are irreconcilable with earlier formulae, with irresistible velocity. He would be a singular physicist whose conception of the material universe to-day should be that which contented Tyndall, and an almost equally singular metaphysician whose ideas of causality or the relation of logical coherence to truth should be those of Huxley or Green of Balliol.

To sum up: Bishop Gore's volume exemplifies the futility of the attempt to settle what is primarily a historical problem along the lines laid down by theological or metaphysical prepossessions. It is interesting to note in this connection that the one recent volume to which he seems most to defer is that of Baron von Hugel on Mysticism. One should not, however, allow one's metaphysical preconceptions to lead one to speak of "abjuring our intellectual birthright under the charming of the progmatists," since it is the progmatists of all men who most rigorously insist upon using their intellectual birthright to the uttermost. What one must beware of, in the opinion of the progmatist, is the habit of confounding logical cohesion with the sacred framework of truth, and one's philosophical preconceptions with those acts of God which are the facts of consciousness and the groundwork of human history.

Mr. Ruskin has somewhere called attention to the unhappy effect upon the lives of England's youth of that saturation of the minds of the students at Oxford with the Ethics of Aristotle which we believe is still going on, and which is surely the least admirable of all introductions to the study of man's moral life. Scarcely less unfortunate has been the influence there of the same philosopher in the purely intellectual field; since it is largely through the influence of the Aristotelian system, and that of its mediaeval and modern continuators, that it is possible truthfully to say of the schools on the Isis that they have provided England with nearly all her skeptics, as those by the Cam have provided her with nearly all her martyrs.

The Christian Pastor in the New Age. By Albert J. Lyman, D.D. Thomas Y. Crowell & Co. $1.00 net.

The five lectures of this small volume were delivered in February of last year on the George Shepard foundation before the students of the Bangor Theological Seminary in Maine. Their author has been for thirty-six years pastor of the South Congregational Church and Parish in Brooklyn, and to this congregation the book is dedicated. In a brief prefatory note the President of Bangor, and in an equally brief foreword the author, touch upon the genesis of the lectures and the reason of their being put to print. Let us say at once that the volume is strictly in line with what is most vital in the religious consciousness of our time, and that those who listened to these lectures must have found them very helpful. The keynote of the book is the life of fellowship and service — the life of personal, chivalrous, knightly fellowship and service along the by-paths and on the highways of our perplexing modern world. There is not much quotation in the volume, but what there is ranges from Bushnell, Phillips Brooks and Beecher and St. Bernard to Browning and Goethe and Albrect Ritschl, to Lessing and Stevenson and Walter Scott. Perhaps the best subsection is that which treats of the congregation, ending with the quotation from Henry Newbolt:

"And it's not for the sake of a ribboned coat,
Or the selfish love of a season's fame;
But his Captain's hand on his shoulder smote —
'Play up, and play the game.'"

What is certain is that where men take their work in the spirit of these lectures there will be no question of the usefulness of their vocation, nor of the failure of the Churches in which they serve.

Faith and Health. By Charles Reynolds Brown. Thomas Y. Crowell & Co. $1.00 net.

The pastor of the First Congregational Church in Oakland has been described as the average plain American produced to his utmost power. Readers of his Yale Lectures, entitled "The Social Message of the Modern Pulpit," and of his more recent addresses to young men, will know what to expect from the present volume. In it they will find the customary excellences of its author. There is the same unadorned directness and

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simplicity of diction to which we have grown used, the same restrained and reasoned sanity in argument; the same mistrust of the faddist and the extreme; the same persuasion that, after all, that view of human life which confronts us in the Bible will turn out to be the truest and the wisest view. In none of these short chapters is their writer seen at greater advantage than in those which treat of the Emmanuel Movement and the Church and Disease. It is well to be reminded that the measure of success which attends the work of Dr. Worcester and his collaborators depends in a large degree upon the special training which he and they had originally received and upon the co-operation of first-class medical practitioners, and that it is idle to expect a like result from the experiments of the casual and untrained mind. It is well to be reminded also that the Church has a responsibility which it can not shirk for the physical well-being of the world along every line in which the presence of material ill is the occasion or the result of immaterial evil, and that its account can be cleared only by the frankest and the most energetic action on the side of the down trodden and the misused in our serried corporate life.

A New Heaven and a New Earth, or the Way to Life Eternal. By Charles Brodie Patterson. T. Y. Crowell & Co. $1.25 net.

The writer of this book belongs to the New Thought fellowship and is already familiar as the author of "The Will to be Well," "New Thought Essays," etc. The position of the present volume may be deduced from these extracts from its preface: "The world to-day is in one of its history-making epochs. . . . The old landmarks are disappearing. . . . The orthodoxy or heterodoxy of the past is not sufficient for the present. . . . We are facing complex problems for which the dark ages of the world offer little or no solution. In other words man has come to a place in his development where he realizes at last the necessity for working out his own salvation. He is beginning to know that such a salvation should include his body. He is beginning to believe that he should have power to lay it down or to take it up: that his body should respond to his will concerning it, become exempt from disease, and neither be subject to decay or old age. Slowly it has been dawning on the mind of man that his body is created by his own soul and mind. . . . A great spiritual tidal wave is near at hand, and when it has swept over the world a new light will have come into the life of man. . . . Death, as now understood, will cease to be." There we have the gist of the entire three hundred pages — bad grammar, bad logic, unverified and unverifiable assertion, impossible and preposterous physics and metaphysics,— compressed as in a nutshell. If there is any one for whom these samples are not enough, they may presumably buy and even read the volume, remembering always that, as Carlyle puts it, there is an utmost foolish at all times perambulatory on the earth, and that even this compendium may conceivably fall short of that quintessential and ultimate abasement.

Do It to a Finish. By Orison S. Marden. T. Y. Crowell & Co. 30 cents net.

This is another of the "What is Worth While" series, and our first criticism is of the binding. Why a brochure intended to be read by a boy or a youth should appear in white leatherette decorated in violet and gold is a problem we do not pretend to fathom. Fortunately the contents are more substantial than the covers, and there is probably no boy, and perhaps no girl, just entering life, who would not be the better for reading its nine brief chapters.

Happy Hours for Boys and Girls. By D. E. Lewis. The Sunday-School Times Publishing Company, Philadelphia. 50 cents net.

We are not at all sure that this little book justifies its title. Its method is one with which we find ourselves out of sympathy, and some of its purposes and contentions are not ours. The binding, however, promises to be as enduring as that of the last mentioned is ephemeral.

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The will of the late Mr. D. O. Mills bequeathed some $400,000 to charity. Of this sum the Metropolitan Museum of Art, the American Museum of Natural History, and the Home for Incurables (all in New York) each receives $100,000. The New York Botanical Gardens get $50,000, and the American Geographical Society and the American National Red Cross Society each get $25,000. The remainder of the estate, amounting to about $50,000,000, is equally divided between the two children—Mr. Ogden Mills and Mrs. Whitelaw Reid. The gift of $100,000 to St. Luke's Hospital, San Francisco, did not figure in the will, but was the carrying out by the executors of a verbal wish of the deceased uttered not long before his death at Millbrae.

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AMONG THE MAGAZINES

Western readers of Scribner's will turn st to an article on "The Progressive acific Coast," by Henry T. Finck. The ctures, which are from photographs, e excellent. They illustrate, however, mething other than the existing situa-on, and that is the danger of holding er articles of this kind in the editorial geon-holes, since at least one of the ews of San Francisco appears to have en taken more than eighteen months o and entirely misrepresents the exist-g situation. We may not be exactly owing by magic in this chief city of our acific inheritance, but we are immensely rther along in the reconstruction of arket street than one picture in this ticle suggests. Aside from this de-ciency, however, the illustrations and e letter-press are excellent. Other ticles of interest, admirably illustrated, e "All in a Day's Run," by William arnden Foster, and "Frederick Reming-on," by Royal Cortissoz.

The magazine number of the "Outlook" ouches on things westerly with an article n "Salmon Fishing in Pacific Waters," e illustrations to which lack definition. Much better are the pictures in "The Old West in Pageant," and in "David Kaplan: Russian Jew." The second in the eries of articles on Industrial Democ-acy in Europe is entitled, "The White Coal of Switzerland," and treats of the mmense resources of the mountain re-ublic incident upon its control of the ater-power of the Alps.

Records of the Past for January-Feb-uary opens with an illustrated article on the Minnesota rune stone, known as the Kensington Rune from the place of its discovery. Other illustrated articles are one on Roman Milestones, one on The Aqueducts of the City of Mexico, and one on Washington's Canal around the Great Falls of the Potomac. Professor F. S. Dunn has an extensive paper on Roman coins of the Empire, and the book reviews discuss, among other things, Pentateuchal Criticism, Miracle and Science, and the Universities of Ancient Greece.

Kipling's contribution to **The Delineator** for February is entitled "The Tree of Justice," and deals with the years which followed the Norman conquest in England. In it Harold is not killed at Senlac, but is carried off the field and recovers from his wounds to lead a disguised and hunted lite. The counterfeit presentment is pathetically true to fact and the story is one of the best in the series. Mrs. Mary Wilkins Freeman is in a field peculiarly her own with the story of "The Fighting McLeans." The lesson in home-building reproduces an old English half-timbered house of the Elizabethan period—a delightful motif for a modern American suburban home, if only the architect and builder would refrain from planing and painting the timbers and leave them rough-finished and stained instead.

The Atlantic Monthly gets less and less like what it once was, even the paper on which it is printed being inferior to that to which its earlier readers were accustomed. As literature, perhaps the best things are the Japanese Letters of Lafcadio Hearn and Josephine Preston Peabody's poem, "The Nightingale Unheard." Sydney Brooks writes of the English House of Lords, and Edward Porritt on "The Value of Political Editorials." The Contributors' Club continues to maintain some touch of its old audacity and charm, and Mr. Charles N. Fowler writes convincingly about the project of a Central Bank, his conclusion—which politicians will do well to take to heart—being put in a brief paragraph in italics.

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